

Volume 146

JUNE 1948

Number 6

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Baptist pastors at the Milwaukee Convention singing, "All Hail the Power of Jesus' Name." In the inset, new Convention President Sanford Fleming

Photo by Gordon S. Dear

In This Issue

IT HAPPENED IN MILWAUKEE

By William B. Lippard

"To Avert World Chaos"



Meeting of the Security Council of the United Nations, Lake Success, New York

THE FINANCE COMMITTEE of one of our churches of the Northern Baptist Convention put it this way in a printed folder outlining the Every Member Enlistment of the church:

When one has Christ's conception of giving (and remember that Christ talked more about the use of money than anything else in the New Testament), it becomes an opportunity to serve.

Paul really put it up to the people about their giving (I Corinthians 16:2). He said if it were done in the right way he would not have to come back to visit those people and find them in a state of confusion, achieving nothing, and this is the way it has been put. Perhaps it is too mechanical in outline, but it encompasses the entire spirit of Christian Stewardship:

PERIODIC — "Upon the first day of the week"

PERSONAL — "Let every one of you"

PROVIDENT — "Lay by him in store"

PROPORTIONATE — "As God has provided him"

PREVENTIVE — "That there be no gathering when I come"

To avert world chaos, there must be systematic, personal, God-centered, proportionate giving! We cannot give left-overs! Christ gave his life! What will you give?

COUNCIL ON FINANCE AND PROMOTION

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, H. C. Bryant, Mrs. C. E. Deems, S. B. Hazzard, Irene A. Jones, C. O. Morong, R. E. Nelson, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

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Photo by G. S. Deer

Aboard the *S.S. Sumatra*, Miss Dorothy E. Wiley, missionary of the WABFMS in Nellore, South India, meets Mr. Jod Singh of Kashmir, India. After learning that his mother, father, wife and two daughters had been killed in the riots he returns to seek his son. He is a Sikh and a Hindu, and was in the employ of the High Commissioner at Ottawa, Canada. Miss Wiley of Milwaukee, Wisconsin, is returning to her duties after furlough.

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OR

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Annie E. Root, *Treasurer*, WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue, New York 16, N. Y.

THE QUESTION BOX JUNE

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Who has been broadcaster in Madras radio programs?
2. What institution has a new \$250,000 gymnasium?
3. For what should dollars be sent at once?
4. Who arranged a church booth at a state fair?
5. In what country are 3,627 Baptists?
6. Who is the fiancée of John N. Nicholson?
7. What conference is scheduled for July 6-12?
8. Who is U So Nyun?
9. Who was President of the Federal Council in 1940?

Note that this contest began with September and ends with this issue. A new contest begins next September and is open only to subscribers.

10. What is the real lack of modern education?
11. Who is pastor of the Old Stonington Baptist Church?
12. What must Baptists continue to do?
13. Who died on November 17, 1946?
14. What is the most isolated Baptist mission station?
15. What are told in the language of children?
16. Who is Harold W. Tribble?
17. What did Mahatma Gandhi call the Untouchables?
18. Whose address is 121 North Broadway, Milwaukee, 2, Wis.?

Rules for 1947-1948

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1948 to receive credit.

WHO'S WHO

In This Issue

- B. W. ARMSTRONG is a missionary in Belgian Congo, in service since 1923, now at home on furlough.
- MARGARET G. MACOSKEY is Assistant to the Editor of *MISSIONS*. She is a sister of Rev. Walter O. Macoskey, pastor of the First Baptist Church in Tacoma, Wash.

(Continued on following page)

MISSIONS

An International Baptist Magazine

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For subscription rates see page 384

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J. Miss B. M. Chaffee
12-30-48

► **FRANK P. MANLEY** is a missionary in India in service since 1914

► **BETTY PANCAKE** is a missionary of the Woman's Home Mission Society serving as kindergarten teacher at the South Chicago Neighborhood House.

► **MARK RICH** is the Home Mission Board's Secretary of the Department of Town and Country Work.

► **MINNIE S. SEARS** (widow of the late Dr. Charles H. Sears) is Foreign Secretary of the Woman's American Baptist Foreign Mission Society with administrative responsibility for the mission fields in China, Japan, and the Philippine Islands. She is at present on a secretarial visit to these fields.

► **HAZEL F. SHANK** is Foreign Secretary of the Woman's American Baptist Foreign Mission Society with administrative responsibility for the mission fields in Burma, Assam, Bengal-Orissa, and South India.

► **W. DREW VARNEY** is a missionary in South India, in service since 1929, now at home on furlough.

Were You Responsible For the April Record?

April failed to repeat the circulation gain recorded in March so that the final month of the magazine's fiscal year 1947-1948 registered a loss in subscriptions.

The explanation is quite simple. Perhaps YOU are in part responsible.

In April a year ago a substantial number of subscribers whose subscriptions would normally have been renewed not only in April but also in May, June, and even in later months, anticipated the June 1st date when the Club Rate increase in subscription price from \$1.00 to \$1.50 went into effect. So they sent in their renewals ahead of time. The result was that April, 1947, registered an enormous gain which could hardly have been expected to be duplicated in April, 1948.

MISSIONS can only hope that these subscribers will renew promptly when their new expiration date arrives.

The record in April thus changes the score to 24 months of subscription losses and 160 months of subscription gains during the more than 15 years of the present magazine management.

LETTERS

From the Editor's Mail Bag

May I offer a bit of constructive criticism of your editorial in praise of the loaning of paper to *The New York Daily Worker* by *The New York Times*. For years I have had great respect for MISSIONS editorially but in this I am disappointed and amazed. There certainly is no proper expression of virtue or good will in helping a man to do evil. Communism is vile. I cannot understand what could have prompted you to say what you did. If there were not so much loose thinking on the part

of people who ought to know better, communism could not get such a hold.
—Harry Clifford Doane, Detroit, Mich.



Your arguments against Universal Military Training are pretty weak. Have you ever stopped to consider what would be needed in the United States, if we were attacked by atomic warfare? We would need a large mobile infantry that could be moved to all parts of our nation within a few hours, and heavy mechanized units to control "nerve centers," and a strong airforce to maintain air supremacy. You keep crying about the "Maginot Line." You people who have apparently little understanding of modern warfare, are the ones who would like to have America hide behind the unknown Atomic Bomb, unknown in that it is yet to be seen how a nation such as ours would react to such an attack. I don't like



CHINA

**THE BRITON CORLIES
MEMORIAL HOSPITAL AT
YAAN, WEST CHINA, IS SO
OVERCROWDED THAT THE CHAPEL HAD
TO BE CONVERTED INTO A WARD TO
HELP MEET THE MANY DISTRESSING
CALLS FOR MEDICAL CARE. THIS
HOSPITAL IS THE FARTHEST WEST
OF TEN NORTHERN BAPTIST HOSPITALS
IN CHINA.**

The Craze for Speed

CARTOON NUMBER 150 BY CHARLES A. WELLS



AT THE time of Napoleon, 150 years ago, man could travel no faster than the speed of a galloping horse. Then came the steamboat and the locomotive with speeds from 15 to 100 miles per hour. Eventually the airplane traveled faster than birds had ever flown. Yet the speedometer continued to climb. Now the speed is 650 miles per hour. It is predicted that ultimately man will travel faster than sound.

Having attained this incredible swiftness, has not the time come to decide where we are going? A man who travels only 10 miles per hour but who is on the right road is much better off than a man traveling 600 miles per hour who is headed in the wrong direction.

Once again it is shown how man's material progress has traveled infinitely faster than his spiritual progress. We have been training millions of men and spending billions of dollars for faster travel to war. Should we not use more lives and money to change our direction, find a new destination, and travel faster on the road to peace? Is war with its speedy atomic destruction of cities and its quick massacre of unarmed families our only destination?

Everything depends on our destination. Great speed can either bless our world or destroy it.—CHARLES A. WELLS.

Universal Military Training either. It is not a choice however between the Universal Military Training program and universal peace, but it is whether we are going to be prepared against another war. Before the last two world wars we followed the program you advocate. The other nations thought we could not get prepared in time to stop them. I know the hell of war. I spent four years as a chaplain with infantry troops. I have seen high school kids without very much training go in and die like flies, because America was not prepared to fight a War. Is that what YOU WANT? If America were attacked, people like you would be glad to see the Army.—Rev. Cecil W. Brown, Eagle, Idaho.

I am writing concerning your Easter editorial. Easter is a wonderful time! There is a big parade in some cities. Everyone goes to church, and of course wears his best. A few women who have not perhaps worn hats all winter, put on ridiculous hats, and then we foolish people look on and judge all the sensible, earnest people who truly come to find peace, and a greater faith and hope, and then conclude that it is all a show! Oh, no, brother, Easter is a blessing the world over! Many new souls will worship the true God this year who never did before. Christ is becoming an outstanding realist. Millions are beginning to realize that His way is the only way of world salvation! The communists will read your editorial and say, "Of course, Christianity is failing. Christians themselves acknowledge it". Christmas and Easter have of course been commercialized. Back of it all is Christ, the everlasting Christ, and his methods. It is true, as you say, in your last paragraph, "*The world wants proof*", and in our truly living, giving, and sending Christ and His spirit to the ends of the earth, is the proof. Millions of us are the proof, and so are the Easter congregations and the wonderful sermons that will be preached. The Easter spirit is going all over the world.—Ida M. Keigwin, Colchester, Conn.

Your editorial conclusion about Palestine that, "An international problem that for more than 30 years has been fraught with peril to the

world peace has finally been solved," would seem to me to be far from correct. Instead of solving the problem the United Nations General Assembly has created more serious ones to imperil world peace. For nearly 20 years, I lived in sight of the Promised Land. I counted among my friends leaders in the Jewish colonies in Palestine. I was present as a guest at a reception tendered by Zionist students to U.S. Ambassador Henry Morgenthau, Sr. at the time of his visit to Palestine, while he was serving as Ambassador to Turkey. I recall the enthusiasm with which he was welcomed by the Jewish group and I shall not forget the depressing hush when Ambassador

Morgenthau expressed his unfavorable identical attitude toward militant, irreligious Zionist nationalism. An increasing number of Americans are becoming convinced that our State Department and United Nations representatives have been ill-advised in championing the partitioning of

Palestine as a solution of the Palestine problem.—James A. Patch, Carlisle, Mass.

NOTE—Reader Patch's letter was received just before the United States Government reversed its position on the partition plan for Palestine.—Ed.



He draws as he speaks

SOMETHING DIFFERENT!

The Charles A. Wells Conferences on Christ and World Need are the fruit of years of experience in secular and religious journalism, travel and platform presentation. Mr. Wells' feature materials appear regularly in many newspapers over America; he is the editor of one of the most widely read news-letters in the country. When this experience and talent is brought to bear upon the spiritual needs and interests of a community—it is something different—and something always happens!

The Charles A. Wells Conferences on **CHRIST and WORLD NEED**
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WRITE FOR FURTHER INFORMATION • All engagements must be planned well in advance

THE FRANKLIN COLLEGE RADIO WORKSHOP



← Pictured at left are four faculty members and the student announcer who are "on the air" with a forum discussion entitled "Education for Democracy."

Students and faculty members of Franklin College write and produce a half hour radio program every Sunday afternoon at 3:30.

These programs cover a wide variety of subjects, but the primary idea is to give valuable training in writing, in radio production and announcing, in speaking, and in musical performances.

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OR CATALOG WRITE
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are becoming national leaders in all
walks of life —

You May Help to make them *Christian*
Leaders through your prayers — your
interest — your gifts on their behalf.

For information write to Miss Irene A. Jones

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 MADISON AVENUE NEW YORK 16, N. Y.

This is to call your attention to an error in the editorial, "The 50th Anniversary of American Imperialism," in the April issue. On February 13, 1948 the Secretary of the Navy published an All Navy Communication—"Sinking of the Battleship U.S.S. Maine," which directed all ships and

stations to half-mast colors on February 15, 1948, in commemoration of those gallant men who lost their lives as a result of the sinking in the harbor of Havana, Cuba, on February 15, 1898. The anniversary was thus remembered by the Naval Service.—*Lt. C. V. Northrup*, U.S. Naval Base, Portsmouth, N. H.



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MISSIONS is grand. We did so much enjoy the story of the exchange of pulpits and parsonages by white and Negro pastors. That was a grand way to live Christianity. We wish we could sometime do the same with our own family.—*Rev. and Mrs. Harry E. Kemp*, Sennett, N. Y.

Every time I read an issue of *MISSIONS* I feel disposed to write and express my appreciation. It seems that each issue is better than its predecessor. Soon you will excel yourself to the extent where there will be no more room for improvement. Then what?—*Rev. Charles F. Zummach*, Peoria, Ill.

I continue to subscribe and to read *MISSIONS* because of my abiding confidence in the character, ability, and sane judgment of its Editor, and in the careful and wise discernment of all material that enters into the magazine. I am grateful for the privilege I have as a very common man to inform you and the world why I read *MISSIONS*.—*G. M. Brantham*, Wichita, Kan.

*Here's
the Basis of
World Peace*

The spreading of the
Gospel of love through
the missionaries of
Jesus Christ.



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For further information write to:

**MISS EDNA R. HOWE, Woman's American Baptist Home Mission Society
152 Madison Avenue, New York 16, N. Y.**

or

**DR. G. PITT BEERS, The American Baptist Home Mission Society
212 Fifth Avenue, New York 10, N. Y.**

CONVENTION PERSONALITIES



Photos by
William B. Lippard

LEFT ROW: Convention Treasurer H. J. Manson, Rev. W. O. Macoskey, Rev. Finley Keech, Rev. and Mrs. R. L. Bailey; Rev. C. L. Seasoboles and his daughter Mary Lyon. RIGHT ROW: Rev. C. R. Bell, Jr., Rev. G. L. {Shorty} Collins, Rev. L. B. Moseley; Rev. and Mrs. V. L. Shontz; Rev. and Mrs. A. Didomenica. CENTER TOP ROW: Daw Sein Shin of Burma; Thra Loo of Burma; Koppole Chandravathy. SECOND ROW: Delegates in front of the auditorium; Rev. J. B. Smith, Rev. Richard Hoiland, Rev. W. P. Halbert, Rev. Paul Collyer. THIRD ROW: E. W. Parsons and R. C. Hasrick; Rev. J. R. Wilson and an unidentified delegate; Rev. C. W. Atwater and Rev. E. B. Willingham. BOTTOM ROW: Fearing a shortage of hotel accommodations one delegate brought his trailer; a mounted policeman regulating the street and sidewalk traffic outside the auditorium

MISSIONS

VOL. 146. NO. 6



JUNE 1948

Complacent Indifference or Incredible Unanimity?

MOST of the 500 Baptists who attended the meetings of the Fundamental Baptist Fellowship (now known as Conservative) and its Foreign Mission Society, preceding the Northern Baptist Convention, did not stay for the Convention. The few, however, who did remain must have been deeply impressed by its amazing harmony and unanimity. On leaving the auditorium after the session on evangelism, a fundamentalist was overheard to say, "Against that Convention spirit we can do nothing!"

Assuredly something new was recorded in Baptist history when President Edwin T. Dahlberg said to 4,000 delegates and visitors at Milwaukee, "We do not want this Convention to be too tame!" The absence of controversy and the agreement on issues of high importance was so unexpected that the program was at times far ahead of schedule. Quick shifts had to be made to fill in the interludes. Not since the Wichita Convention in 1941 which *MISSIONS* rated, "The Perfect Convention," (See *MISSIONS*, June, 1941, page 325), have Northern Baptists held an annual meeting comparable to that at Milwaukee. It was impossible to believe that this same auditorium had housed the divisive conventions of 1938 and 1924. Baptists since then have traveled many miles to unity.

Of immense significance were the decisions at Milwaukee. The \$7,500,000 budget was adopted without a single question or dissenting vote. The resolution reaffirming Baptist relations with the Federal Council of Churches lacked only half a dozen scattered votes of being unanimous. The proposed appropriation of \$200,000 to underwrite and assure publication of the new Baptist news journal to continue *The Crusader* was approved without debate. Even the few questions about it had to be

prompted. The report of progress toward merger of Baptists and Disciples produced not a single inquiry of theological concern or of sacramentarian anxiety. An immediate and long-range peace movement was launched with hearty approval. Methods of financing it prompted the only inquiries. The Milwaukee Declaration on Denominational Cooperation alone lacked unanimity. Here the negative vote was due to absence of multigraphed copies and a feeling that such a declaration was no longer needed. The Milwaukee Convention thus presented magnificent fellowship, memorable fraternity, impressive unanimity, and in the actions taken, a superb awareness of what the Christian church faces in our divided and chaotic world.

Nevertheless this appraisal must not be exclusively optimistic. Two questions need to be asked and they should give cause for concern. Was this a Convention in which decisions were made without debate or discussion only to precipitate debate and discussions throughout the coming year and thus detract us from the prosecution of our ongoing service to a needy world? Did the Milwaukee Convention demonstrate silent unanimity, or only quiet apathy and complacent indifference? The coming year will be a test for all Baptists. Those who were present and those who remained at home are now furnished a magnificent opportunity to demonstrate by their response to the world needs of our time that Milwaukee registered not complacent indifference but really incredible unanimity. By such response Baptists will justify the fundamentalist's comment about the Convention's unconquerable spirit which will lead Baptists still further not only to glorious and enduring unity but to continued grand achievement in the cause of Jesus Christ.



The World Today

Current Events of Missionary Interest



Official United Nations Photo

Arab delegate Jamal el-Husseini and Pakistan delegate Zafrullah Khan welcome Burma delegate U So Nyun on the election of Burma to the United Nations

The Land of Adoniram Judson Joins the United Nations

AT FLUSHING MEADOWS on Long Island, almost within sight of Baptist Headquarters on Manhattan Island, occurred an event on April 19, 1948 of historic interest to American Baptists. By unanimous vote of the General Assembly of the United Nations, the Union of Burma became the 58th member of that international organization that was created at San Francisco in May, 1945. (See *MIS- SIONS, June, 1945, pages 296-308.*)

The seven nations who have joined the original 51 signers of the United Nations Charter include Afghanistan, Iceland, Sweden, Siam, Pakistan, Yemen, and Burma. Five of the seven are Asiatic nations. Released from colonial status or European bondage, these nations from the Near and Far East are destined now to play decisive roles in the great drama of world affairs.

In anticipation of favorable action the 58th flag-pole had been set in the headquarters plaza. As soon as the vote was announced the flag of Burma joined the 57 other flags in the April breezes. The flag is bright red, with a field of dark blue in the upper corner, on which a large white star represents the Union of Burma. Five small stars surround it, to represent the nation's five main peoples, Burmans,

Karens, Shans, Chins, Kachins. Among all of them Baptists maintain flourishing missions.

After Secretary General Trygve Lie's formal welcome, the Burmese Ambassador to the United States, U So Nyun responded felicitously and said, "It is most auspicious that so soon after her emergence as an independent nation, Burma should be given this opportunity to contribute her share to the pursuit of world peace. Burma welcomes this opportunity in the hope that the discordant notes which have been so deafening throughout the world today may soon subside and will give way to the spirit of harmony, good sense, sincerity, and justice."

For 135 years, ever since Adoniram Judson as America's first foreign missionary landed in Burma in 1813, American Baptists have maintained Christian missions in Burma. Their pioneer missionary never dreamed during his imprisonment in Aungbinle prison and his torture by his Burman jailers that Burma would some day join the other nations of the world in the organized quest for global peace. Since membership in the United Nations now commits Burma also to its Charter and its "respect for human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion," the election of Burma assures full protection for the continued expansion of Christianity among the Burmese people.

Will Japanese Be Permitted To Attend the World Council of Churches?

SOMETHING is wrong in the continued American refusal of permission to representative Japanese Christian leaders to attend world Christian conferences. No Japanese was present at the World Christian Youth Conference at Oslo, Norway. No Japanese Baptist came to Copenhagen, Denmark, to the 7th Baptist World Congress. No Japanese church leader was allowed to come to Whitby, Canada, to attend the International Missionary Council. No Japanese was permitted to travel merely to Manila to help organize a Joint East Asia Commission on postwar mission problems in that vast area. Nobody knows whether any Japanese Christian will be allowed to attend the World Council of Churches in Amsterdam next August. It cannot be a "world" assembly, nor can it be truly "ecumenical" with Japanese Christianity not represented. Scathingly we condemned the Russian Government for not allowing Russian church leaders to participate in the world church conferences in 1947 in Oxford and Edinburgh. Vigorously we denounced Adolf Hitler for not sanctioning the presence of German church leaders. In forbidding Japanese Christians to leave Japan, how does American policy differ from that of Communist Russia or Nazi Germany. Surely the Japanese need the inspiration that would come from associating with Christians of other lands. If the American military government sincerely wishes to have democracy established in Japan, one way not to establish it is to continue to deny Japanese Christians the opportunity and privilege of fellowship with Christians of other lands. General MacArthur is reported to have said that he would like one thousand missionaries in Japan, and he cabled the American Bible

Society that there was an insatiable demand for Bibles. (See May issue page 271). Perhaps he will permit Japanese Christians to renew their Christian contacts and fellowship outside Japan.

NOTE—As this issue goes on press comes the news that two Japanese Christians will be permitted to attend the World Council of Churches at Amsterdam.—Ed.

It Looks Like Dark Days Ahead For Protestant Christianity in Italy

AS a result of victory over the Italian Communist Party in the election on April 18, 1948, the Italian Christian Democratic Party, which is merely another name for the Roman Catholic Party, is assured of 307 of the 574 seats in the House of Deputies and 130 of the 237 seats in the Senate. In a congratulatory speech Prime Minister Alcide de Gasperi pledged the victors to a policy of "freedom of political parties, freedom of assembly, and freedom of labor." *He made no mention of freedom of religion!* With the Roman Catholic Party now controlling a parliamentary majority in both Senate and House of Deputies, the Protestants in Italy may well expect a revival of religious persecution and the abrogation of everything that the American people associate with full freedom in religion. According to Baptist World Alliance statistics there are 3,627 Baptists in Italy in cooperative relations with the Southern Baptists in the United States. Although Italy is listed among the so-called democratic countries of Europe and is the recipient of generous aid under "the Marshall Plan," His Holiness the Pope is again the master of Italy and with him the President of the United States maintains his unconstitutional relationship through the continuation of the President's Embassy to the Vatican. It looks like dark days ahead for evangelical Christianity in Italy.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

TOO MANY PERSONS are smug in their sins because the subtlety of their temptations has outrun the sensitivity of their consciences.—*Rev. Ralph W. Sockman.*

THE UNITED STATES IS TODAY a paradise compared to most of the world, but it will be a fool's paradise if we do not help others out of the morass into which they have fallen.—*John Foster Dulles.*

OUR STOCKPILES OF ATOMIC BOMBS and the underground caves which we propose to build in New England for the safety of industry loom larger and more important and more significant in our plans and con-

fidence than do our stockpiles of good will and our sanctuaries for the worship of God.—*Rev. Frederick M. Meek.*

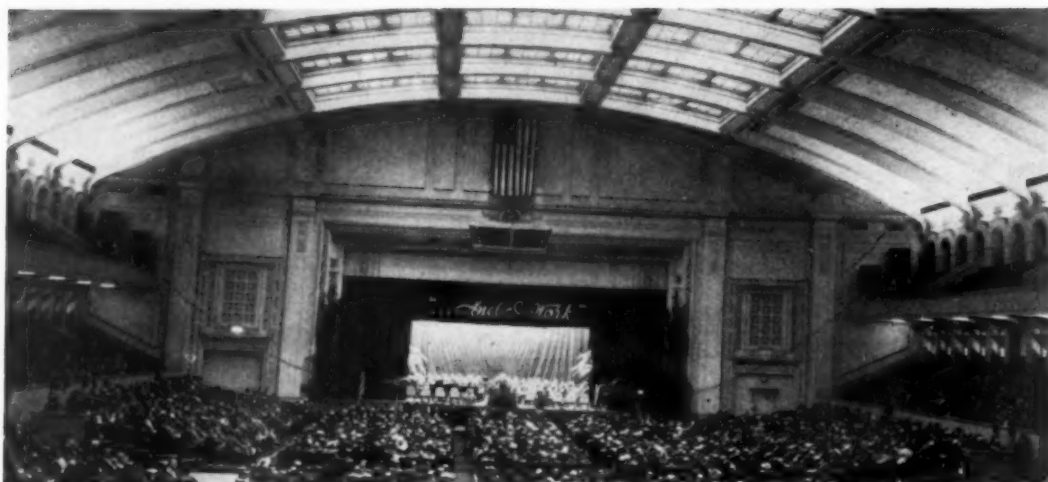
CHRISTIANITY WILL SUCCEED where communism and capitalism fail only when Christianity is prepared to act on the thesis that inequities of wealth, opportunity, and privilege are incompatible with a Christian society.—*Rev. Leland S. Albright.*

THE PRESENT WAVE OF WAR HYSTERIA rampant in America today, if not soon checked, may lead to a war that would gain nothing and lose everything.—*Rev. L. Wendell Fifield.*

It Happened in Milwaukee

A SUMMARY OF SIGNIFICANT ACTIONS AND DECISIONS AT THE MILWAUKEE CONVENTION

Summarized by WILLIAM B. LIPPARD



Opening session of the Northern Baptist Convention in the Milwaukee Municipal Auditorium

The Financial Outcome of the Year

FOR the second consecutive year, an amazing achievement, financial receipts exceeded \$10,000,000. Cash collections on World Mission Crusade pledges amounted to \$5,386,429, on the Unified Budget \$6,224,686, and specifics \$369,292., totalling \$11,980,407. This compares with \$12,856,412. for the previous year. Unified budget receipts exceeded unified budget receipts for last year by \$427,693. Financial receipts for the year that closed April 30, 1948 were thus the second highest in Northern Baptist's history. Unpaid pledges on the World Mission Crusade now amount to only \$2,443,431, which when added to the \$7,500,000 unified budget, approved by the Convention for the new fiscal year 1948-1949, total slightly less than \$10,000,000 to be raised in the new year that began May 1, 1948. With the same spirit of consecration, a third year of receipts in excess of \$10,000,000 will be recorded next May at San Francisco.

The Largest Budget in Baptist History

THE new budget for 1948-1949 is the largest ever voted for a single fiscal year in Northern Baptist history. In the process of preparation and adoption, explained Dr. Reuben E. Nelson,

no budget had ever been so thoroughly discussed. The budget was voted by the Convention unanimously without a single question being raised about it or a single dissent registered against it. Three conclusions can be drawn from this amazing action. (1) Baptists are fully aware of the needs of the world in which they live. (2) They are conscious of their financial ability to meet the needs for which they are responsible. And (3) cheerfully and unitedly they propose to raise this new budget and meet these needs.

The Federal Council of Churches

AGAIN the Convention by an almost unanimous vote approved its membership in the Federal Council and adopted a report that should now satisfy any church that in good conscience does not favor such relationship. Assuring the churches that "there is no thought of organic church union or the creation of an ecclesiastical hierarchy", the report guarantees that churches not wishing to support the Federal Council will not be regarded as failing to cooperate with the program of the Convention. Moreover the support of the Council is from now on to come from *designated gifts* to count on the amount in the budget. Any difference is to be made up from *undesignated funds from churches*

which voice no objections. Baptists serving on the Federal Council's Executive Committee will represent the Convention's three geographical areas. Furthermore, the Convention Year Book is to record the number of Baptist churches wishing to be recorded as being opposed to participation in the Federal Council. The report is thus a masterpiece in safeguarding the views of any dissenting minority.

A World Peace Movement

GRAVELY concerned over the serious drift toward war and the need for our missionary witness of a world in which the present enmity of man shall give way to the righteous mind of Christ, the Convention by unanimous vote launched an immediate **WORLD PEACE MOVEMENT**, to be promoted by the Council on Christian Social Progress, with permission to appeal to all Baptists for **DOLLARS FOR PEACE** to carry the program into effective action.

A Declaration on Denominational Cooperation

ADOPTED by a majority of two to one, not as a manifesto with its mandatory implication, but as a simple interpretative statement of what constitutes denominational cooperation on the part of pastor, church, city mission society or state convention, was "The Milwaukee Declaration on Denominational Cooperation." What makes this declaration significant is that it was proposed by a group of pastors and laymen and did not come from the General Council, or from any other board or committee.

The World Council of Churches

REAFFIRMING the action taken at the Convention in Los Angeles in 1939, (*See MISSIONS, June, 1939, page 328*) the Milwaukee Convention by almost unanimous vote passed the following resolution.

That we maintain our present relationship with the World Council of Churches, recognizing it to be one of the most hopeful means of furthering the cause of brotherhood, peace, and understanding among the nations.

In this historic year, when the most significant church conference since Pentecost is to meet in Amsterdam in August-September, it is gratify-

ing that Northern Baptists thus voted to maintain their denomination's rightful place in cooperative Christianity.

Merger of Baptists and Disciples

THE Commission on Relations with the Disciples (*raised from committee status to that of Commission last year*), presented a report of progress. Chairman Hillyer H. Straton said it marked another step in the direction toward ultimate merger or re-union of Baptists and Disciples. Its sub-committee on theology is discovering that "while there once were major differences which warranted the separation of Baptists and Disciples more than 100 years ago, *these have now largely disappeared.*" The Commission has appointed five sub-committees to consider respectively cultivation, history and theology, convention agencies, convention structure, and results of other church mergers.

National Council of the Churches of Christ

FOLLOWING the lead of the recent Methodist Quadrennial Conference, and of several other denominations that have already taken favorable action, the Convention approved the organization of The National Council of the Churches of Christ in the United States, and the entrance of the Federal Council in this new proposed merger of eight interdenominational bodies, viz., the Foreign Missions Conference, the Home Missions Council, the National Protestant Council of Higher Education, the Stewardship Council, the United Council of Church Women, the International Council of Religious Education, and the Missionary Education Movement. These will become departments.

Future Convention Meetings

THE Convention will meet next year in San Francisco, Cal. Dates are May 31-June 5, 1949. The meeting in 1950 will be in Boston with dates May 22-28. In 1951 the Convention will probably meet in Denver.

The New President

ELECTED unanimously at the Saturday morning session as the 37th President of the Northern Baptist Convention is Dr. Sandford Fleming, President since 1937 of the Berkeley

Baptist Divinity School, when he succeeded Dr. Claiborne M. Hill. He is a graduate of Yale Divinity School with a Ph.D. degree from Yale University. After a pastorate with the 21st Avenue Baptist Church in San Francisco, he joined the Berkeley faculty in 1926. He has traveled widely in Europe and Asia. Last winter

he made a lecture tour of Australia. Redlands University in 1944 honored him with the D.D. degree. For the current two-year term he is President of the American Association of Theological Schools. For other officers of the Convention and members of cooperating boards and societies elected at Milwaukee, see page 371.

How Would You Have Said It?

QUOTATIONS FROM SCHEDULED PROGRAM ADDRESSES, INFORMAL SPEECHES,
AND DISCUSSION COMMENTS DURING THE MILWAUKEE CONVENTION

- ☉ THE FIRST WORLD WAR gave communism its start; the Second World War spread it; the Third World War will establish it across the earth for centuries.—*George A. Buttrick*
- ☉ WE NEED TO CLOTHE AND FEED the people of the world to whom we wish to preach the gospel simply because it is futile to preach to people who are dead.—*C. Oscar Johnson*
- ☉ JESUS WARNED AGAINST COVETOUSNESS, but who in America today is afraid of covetousness?—*Walter E. Woodbury*
- ☉ I HAVE NO SYMPATHY for the man who would tear down the foundations of democracy in America and substitute the foundations of communism because of a few rats in the cellar.—*Samuel Macaulay Lindsay*
- ☉ TODAY HUMANITY SEEMS to be playing marbles with atomic bombs.—*George A. Buttrick*
- ☉ THE KINGDOM OF GOD is a cooperative movement and Baptists, however many millions they may number, must remember that their strength depends on the degree of their cooperation.—*C. Oscar Johnson*
- ☉ THE CHURCHES OF CHRIST must cease being a collection of fiddles, flutes, trumpets, and drums tuning up continuously and competitively in a program of discord. We must now without delay swing into the symphony of the gospel, unitedly and harmoniously proclaiming the will of God for the nations.—*Edwin T. Dahlberg*
- ☉ YOU CAN ALWAYS TELL what Protestantism is by the trail of light it has left behind it.—*Luther Wesley Smith*
- ☉ SOCIAL REFORMATION is a condition to be desired; it is not a substitute for soul regeneration.—*G. Kearnie Keegan*
- ☉ WHAT MAKES THIS DAY in history so serious is that increasingly the influence of the world upon the church has been greater than the influence of the church upon the world.—*Culbert G. Rutenber*
- ☉ THE BASIC DIFFERENCE between physical and spiritual power is that men use physical power but spiritual power uses men.—*Justin Wroe Nixon*
- ☉ IT IS THE POWER OF TRUTH and the force of conscience that makes Baptists and not an affectation of singularity.—*James Manning*, quoted by A. C. Thomas
- ☉ THERE IS NO POWER ON EARTH, political, military, or ecclesiastical that has the right to make us think alike, act alike, or worship alike, against the free witness of the Holy Spirit within our own hearts.—*Edwin T. Dahlberg*
- ☉ THE CROSS WITHOUT THE RESURRECTION is only despair; the resurrection without the cross is only a sensation. Both cross and resurrection are not two events but one.—*George A. Buttrick*
- ☉ IT IS HEARTLESS CRUELTY to feed the people of Europe if we merely intend to fatten them and then kill them in the Third World War.—*Harold H. Geistweit*
- ☉ BETTER ONE DAY OF FAITH than a thousand years of doubt.—*From the hymn by Henry B. Robins*, sung by the Colgate Rochester Divinity School Chorus
- ☉ MAN IS BOTH DYNAMICALLY CREATIVE and damnably destructive.—*Roger Frederikson*
- ☉ MILITARY MEN, IF LEFT ALONE, would fortify the moon even though the process would bleed civilization white.—*Bernard C. Claussen*
- ☉ THE SCANDAL OF DIVISION in the Church of Christ is the great apostasy and arch heresy of the centuries.—*Gaines M. Cook*
- ☉ TODAY ALL OUR COMPROMISES, our sins, our apostasies are coming back to roost in one awful tide of judgment, and we are afraid. We are afraid of communists, of the atomic bomb, of a depression, of Roman Catholics, afraid of anything and everything fearful, and afraid of God.—*Culbert G. Rutenber*

☉ LET THE WORD OF GOD speak as against all the creeds.—*Karl Barth*, quoted by Edwin T. Dahlberg

☉ NOTHING IS MORE UNTRUE than that secular education can save us. Only one thing is worse than a devil and that is an educated devil.—*George A. Buttrick*

☉ WE KNOW NOW HOW TO WAGE a war which is intolerable because by its very nature it must be waged against the innocent.—*Philip Morrison*

☉ OUR POLITICAL LEADERSHIP today consists of a few great, a few near great, many who think they are great, and those who just grate.—*William G. Mather*

☉ SINCE OUR DENOMINATIONS MANIFEST our differences and our disunities we need the World Council of Churches to symbolize our likenesses and our unity.—*Edward H. Pruden*

☉ YOU HAVE TO BE COMMITTED to be a communist; you have to be corralled to be a Christian.—*Culbert G. Rutenber*

☉ UNLESS CHARACTER CONTROLS this new atomic power, the beasts of the field have more hope of surviving a thousand years from now than man.—*Samuel Macauley Lindsay*

☉ WHY DO WE NOT QUIT CURSING THE DARKNESS and start lighting a candle?—*George A. Buttrick*

☉ A WARRING, BROKEN WORLD cannot hear the voice of a loving, healing, redemptive Christ in the contentions of a warring, broken church.—*Luther Wesley Smith*

☉ ANY BAPTIST CHURCH that functions an entire year without at least one member dedicating himself or herself to Christian service should make a critical and prayerful study of its church program.—*Harold W. Tribble*

☉ SOMEDAY CHRISTIANS WILL TAKE A LEAF out of the notebook of communism and permit nobody to join the church who has not proved himself through a disciplined apprenticeship that he knows Jesus Christ as the communist knows Karl Marx.—*Culbert G. Rutenber*

☉ COMMUNISM GIVES ME A CHANCE to get cracked over the head. Why does Christianity not give me the same chance?—*A college student*, reported by George A. Buttrick

☉ TOO MANY CHURCHES hurry a man into church membership on the basis of nothing but a monosyllabic grunt. Too many people are taken into the church with nothing but a pat on the back and a shake of the hand. Shame on us! No wonder the church is in disrepute.—*Culbert G. Rutenber*

☉ EVANGELISM IS THE PROCLAMATION of the whole gospel as the whole of God's revelation for the whole life of every individual in the whole wide world.—*G. Kearnie Keegan*

☉ MAN RISES TO HIS FULL DIGNITY when he proves that he can use the past to understand the present, and to link them both with his visualization of what is yet to come.—*A. C. Thomas*

☉ THERE IS NO SUCH THING as individual Christianity. The New Testament knows nothing of an isolated, solitary Christian. We are members one of another for we are parts of that continuing body of Christ in history.—*Culbert G. Rutenber*

☉ IF ONLY FIVE PER CENT of the American people were to take the gospel seriously they would change the spiritual atmosphere of the nation.—*Justin Wroe Nixon*

☉ FAITH IS NOT BELIEF in spite of evidence. Faith is life in scorn of consequences.—*Quoted by Reuben E. Nelson*

☉ CHRISTIANITY IS NOT SO MUCH AN IDEA or a creed as it is a Person.—*Quoted by Roger Frederikson*

☉ WE DID NOT START THE SECOND WORLD WAR. That much of the record is clear. But who can ever cleanse American history of the stain of Hiroshima?—*George A. Buttrick*

☉ WHAT WE HAVE CALLED CHRISTIANITY in the United States is an uneasy amalgam of Christian truth profoundly mixed with worldly ideas and secular ideals.—*Culbert G. Rutenber*

☉ THE MAJOR FUNCTION OF HISTORY is to release us from the bondage of time.—*A. C. Thomas*

☉ THE AMERICAN PEOPLE have become so obsessed with the desire to possess things that things instead of being our servants have become our lords and masters.—*Walter E. Woodbury*

☉ NORTHERN BAPTISTS have sown some theological wild oats and now they are beginning to reap the harvest.—*O. L. Njus*

☉ IT IS SHEER SUICIDE to trust and believe that military secrets we have learned for ourselves can forever be kept to ourselves.—*Walter White*

☉ THE BRIGHTEST PROMISE on the world horizon today and the only star that shines serenely in the world's darkest night is the promise of a strong, united Christian church. By this I do not mean some great, monolithic, super-church, or an ecclesiastical totalitarianism, but rather a fellowship of Christian churches in voluntary association, the affectionate society of Christ.—*Edwin T. Dahlberg*

Convention Commentary

EDITORIAL COMMENTS ON INCIDENTS AND PERSONALITIES AT MILWAUKEE



A typical adjournment crowd of delegates in front of the auditorium

① AS AT PREVIOUS CONVENTIONS there were many humorous remarks, many wisecracks, and flashes of wit that produced laughter, promoted good feeling, and helped ease occasional tension. When a conference presiding officer apologized for his inability correctly to pronounce a delegate's name, Dr. G. Pitt Beers facetiously observed, "Nobody has ever had difficulty in pronouncing my name!" The subtle insinuation to what makes the city of Milwaukee famous was obvious to all and the laughter was prolonged and contagious. When a budget conference chairman gave a lengthy and circumlocuted reply to an exceedingly complicated financial question, Dr. Jesse R. Wilson commented, "I am sure that must be the right answer, although I do not understand it." From the rear of the room another delegate shouted, "You have plenty of company." When a commercial traveler complained to the hotel clerk about not being assigned to his favorite room, the clerk responded, "I'm sorry, but you see, we have a Baptist convention here this week, and we are in a horrible mess!" There has probably never been a convention when somebody did not make a facetious comment about the majestic stature of Dr. C. O. Johnson. "Stop crowding me," said a delegate humorously to Dr. Johnson in the hotel elevator. "I'm not crowding you," said the genial President of the Baptist World Alliance, "I'm merely taking a deep breath." A Methodist layman from Boston where the Methodist General Conference was held recently, registered at the Milwaukee hotel on the day after the discussion on possible merger of Bap-

tists and Disciples. He was overheard to say, "Well, I suppose the Baptists will take us Methodists in next!" The Committee on Next Place of Meeting precipitated prolonged laughter when its chairman confessed, "We sampled California prunes and voted for San Francisco next year, and we sampled Boston beans and voted to go to Boston in 1950. However this committee did not serve last year and never sampled the native product for which Milwaukee is famous." The funniest incident came during the presentation of the work of the Board of Education and Publication. Mr. H. Theodore Sorg was reporting the gift of books to theological students. On the screen the operator by mistake had thrown a slide showing convicts in a prison cell!

① THE MOST THRILLING MOMENT of the Convention came after the choir known as "The Singing Pastors" had sung several hymns. President Dahlberg asked all ordained ministers in the audience to come forward and sing the familiar "All Hail the Power of Jesus' Name" to the stirring tune of DIADEM. So many men came forward that they packed the stage to its standing room capacity, crowded on the stairs, and completely filled the space between the front seats and the platform. (See photograph on front cover.) The press tables in front were totally submerged in this sea of ministerial manhood. More than 1,000 men were in this massed chorus and they sang that hymn with an intensity and fervor that was worth coming miles to hear. The blending of the deep bass voices with the resonant

baritones and the soaring tenors who easily reached the final high B-flat, produced a harmony that so thrilled the vast audience that it showed its appreciation by thunderous applause. Nothing like this has ever been seen or heard at a Baptist Convention.

① A GALLUP POLL AMONG BAPTISTS would probably confirm what was indicated at Milwaukee, that Baptists know how to milk cows! Following the Rosa A. Hall Award for distinguished service in the rural church field (see pages 346 and 355) President Dahlberg said that at the recent Methodist General Conference, concern was expressed over the fact that only two Methodist Bishops had had experience in rural churches and had known how to milk cows. So Dr. Dahlberg asked those in the Convention Hall who knew how to milk a cow to stand. Fully half the immense crowd rose to their feet amid a general merriment over this interesting revelation.

① DR. GEORGE A. BUTTRICK, minister of New York's Madison Avenue Presbyterian Church who conducted the Convention's four worship services, is no stranger to Northern Baptists. As the then President of the Federal Council of Churches he addressed the Northern Baptist Convention at Atlantic City in May, 1940, when he told of the futile protest against President Roosevelt's appointment of his personal Ambassador to the Pope. (See *MISSIONS*, June 1940, page 330.) That was eight years ago and the Ambassador is still stationed in Rome!

① A LOVELY DEMONSTRATION of marital felicity was witnessed by the huge crowd on Monday night when Dr. O. Oscar Johnson presented to President Edwin T. Dahlberg a large Hawaiian lei of pink cinnamon flowers, like carnations. It was a huge flexible wreath that had come all the way from the Calvary Baptist Church in Honolulu. Dr. Dahlberg immediately turned to Mrs. Dahlberg beside him, placed the wreath around her neck, and then affectionately kissed her. It was the first time in Baptist history that a Convention President had kissed his wife on the platform of a convention. Dr. Dahlberg has established a delightful precedent, a happy innovation, a commendable custom.

① MORE THAN 200 PEOPLE gathered for the dinner sponsored by the Council on Christian Social Progress. The speaker was Prof. Philip Morrison of Cornell University. As an eminent scientist he had been associated with the development of atomic energy and the production of the atomic bomb. Speaking to the topic, "The Atom and the Hearts of

Men," in a brilliant, yet disconcerting and at times terrifying talk he pictured the atomic fear that is spreading like a paralysis across the United States. Slowly and solemnly the people realize that the preservation of the secret of the atomic bomb by the United States is an illusion, and that American possession of the secret produces not security and satisfaction but insecurity and fear. The scientist's analysis proved again that the world's problem lies not in the atom but within the hearts of men.

① JUST BEFORE COMING TO MILWAUKEE as the delegate of his church, Rev. Jitsuo Morikawa, pastor of the First Baptist Church in Chicago, was honored with the Doctor of Divinity degree by Blackburn College. At the same commencement two other Americans were honored with the degree of Doctor of Laws. One was Major General John L. Homer of the United States Army who served in both World Wars. The other was Vice Admiral Walter S. Anderson of the United States Navy who likewise had served in both World Wars. He was at Pearl Harbor at the time of the Japanese attack. Thus an American of Japanese ancestry, an Army General, and a Navy Admiral stood on the commencement platform side by side, on terms of equality, each receiving merited recognition for distinguished service. "Blackburn College is proud to honor the ministry of reconciliation of a Japanese American clergyman who has demonstrated the qualities that make him one of the leaders in the religious life of Chicago," said the citation for Dr. Morikawa. There could be no finer evidence of the real end of the war than this Blackburn College commencement.

① A CONDITION APPROACHING that in the circus where the side shows sometimes outfeature the main tent, seems to be developing in the Northern Baptist Convention. Since no more program time is available in the six-day period, because the sessions begin at 8:00 A.M. and continue until adjournment at 9:30 P.M., with only the usual luncheon and dinner intermissions, numerous agencies, councils, boards, committees, commissions, institutions, colleges, seminaries, and what have you, are increasingly scheduling breakfast, luncheon, and dinner meetings that attract large or small groups of people. Invariably they cause many delegates to reach the Convention sessions late. In the first issue of *The Daily Convention Bulletin*, almost two full columns were assigned to a list of such extra meetings. By actual count 53 different agencies had such meetings scheduled.

(Continued on page 370)

Almost As Far Away as Mysterious Tibet

By MINNIE S. SEARS

Sleeping in Chinese inns with rats in the beds — perilous flights in Chinese planes — dangerous river travel in bandit infested areas — bus transport heavily overloaded — all are part of the hard experience of visiting the remote mission stations in the West China Baptist mission



A picturesque view of Tibet on the southern border of West China

NOTE.—Mrs. Charles H. Sears, as Foreign Secretary for the Far East was sent by the Woman's Foreign Mission Board on a secretarial visit to the mission fields in Japan, China, and the Philippine Islands. This is her third article. It reports her visit to the most remote of Baptist foreign mission fields, West China, and her travels brought her within 300 miles of the mysterious land of Tibet.—ED.

MY HEART is full of gratitude for my safe arrival in Chungking after a month of very hard work and travel through remote West China. Well do I remember the feeling I had on arrival here from Shanghai of

having reached the interior of China and of being far, far from the outside world. Now it is quite the reverse and I feel this morning that I am once more in contact with the world and fairly well back, even though the long flight back to Shanghai is still ahead of me.

I left Shanghai by China National Aviation Corporation at 4:30 A.M. on a little freight plane with bucket seats and non-transparent windows. The pilot told me that there are only six of these planes left in China and it has been my misfortune to take long trips on two of them.

After skilfully turning in through a pass between two mountains, as I could see later, we landed on an airstrip on an island in the middle of the Yangtze river. The buildings are all of a temporary thatch type, ready to be washed away when the summer rains come and the river swells. Then another airport about 10 miles out of town is used. Chungking is an amazing city set on the sides of mountains. You see Rickshas which appear to be picking their way along roads high above the river front. This is the center that connects with the outside world, for planes come in from Shanghai, Hong-kong and Peiping. During the war they came from India and points beyond the Hump of the Himalayan Mountains.

The long, hard journey around to the mission stations in West China is an epic which has its interesting and thrilling sides but which in the main was sheer discomfort. It will give me much to remember of unusual interest for the rest of my life. I should not want to repeat the experience. I cannot imagine a more beautiful trip than the one of four days down the Min and Yangtze Rivers on a small houseboat, rowed by six men with their chanting echoing out across the water, the rhythmic splashing of the

water from the oars, and the superb scenery along the banks. Spring had come again in China and shrubs and trees are all in bloom to add to the beauty of the feathery bamboos, the wood oil trees and the evergreens. It was very cold, however, as in March at home, and there was no way to get warm on the boat. I also knew all those days that I was passing through territory infested with robber bands, and that there was always danger of being stopped and robbed. The last night out I had to sleep in a Chinese inn. What an attractive place it was as I climbed up the steep river bank and came into a lovely outdoor tea garden with tables under the trees and arbors. The inn itself was a U-shaped building with a formal garden in the center. I ate a good Chinese meal and retired early only to find that the place was alive with rats that scampered around until daylight. For five hours I held a flashlight to keep them off the bed, hoping that the batteries would not burn out. This nightmare of a night was followed by a 15-hour bus trip through some of the most beautiful country I have ever seen. All day we were climbing. Never once did the engine fail us, though it strained pitifully at times. The bus was overloaded to at least twice



Houseboat travel on the Yangtze River through the famed gorges of the section of the river that flows through West China. Mrs. Sears spent four days on such a trip

its normal capacity, yet when we stopped for lunch, three immense bales of fresh hides (at least another 1,000 pounds) were put on the top with a mountain of baggage. We started off and about five miles out the support of the top began to sag and one of the timbers split. The



Main administration building of the West China Union University, supported cooperatively by Northern Baptists, the United Church of Canada, the Society of Friends of Canada, (Canadian Quakers), the American Methodists, and the Anglicans of England

roof was literally caving in, but it took a solid hour of arguing to get the driver to do anything about unloading the hides because he was getting graft for carrying them.

About an hour and a quarter by plane to the northwest lies Chengtu, the educational center of this immense province. The West China Union University supported by a number of mission boards is located there. With an enrollment of 1,700 young people it is doing a good job of training leadership in many walks of life. The only dental school in all China is located there and one of the few good medical schools in all the land. The campus is a lovely place with its beautiful buildings, its clock tower, and its many roads bordered with willows. And Chinese college young people do not seem very different from those in America, as couples stroll together and sit on the steps or the beautiful grassy campus. There was much to see in Chengtu and I cannot begin to mention all of it. The school for blind children touched my heart as much as anything. Trachoma is very prevalent in this part of China, and other forms of eye trouble which are induced by vitamin deficiency are very common. Some

forms produce a loathsome condition as well as causing complete blindness. One thing these blind youngsters can do is to sing. I wish you could have heard the group sing "All Hail the Power of Jesus Name" to the special tune, in a way to bring back memories of the Colgate-Rochester chorus. One little fellow of about 13 is something of a genius. He has composed many numbers. The one I enjoyed most was a medley of street calls, cries of the fruit man, the shoe mender, and all the rest, which the children sang as he accompanied them.

My first side trip was to Yaan over in Sikang Province, 300 miles from the border of Tibet. It is under the local governor's jurisdiction and his whole economy is based on opium. Although the Chinese National government is quite strict on the subject, he openly protects the business and encourages it in that province. It is an exceedingly hard place to work. In addition to visiting mission projects I had an unusual opportunity to visit a government girls' school which occupies an old Confucian Temple. They came together for assembly and stood at attention while I spoke to them. They were a fine looking group of girls and I feel sure Confucius would highly approve of the use of the temple.



A herd of American cattle grazing on the meadow of the West China Union University campus. They were brought to breed and improve the Chinese cattle stock

Another rare experience was a trip across the river to see an encampment of Tibetans who had travelled down by caravan, bringing goods to trade for tea. What a sight that group was, with their long braids, big turquoise rings and bracelets, and high red leather boots with toes

turned up. Their ponies were grazing and their cook pots were boiling out in the open. I cannot but believe there is some prehistoric relationship with American Indians. The features bore a strong resemblance. The tea was packed in long round baskets like rolls which were easily carried on the backs of the ponies. If I were studying for a Ph.D. degree, I think I should like to do research on some such subject as, "Tea and the Dissemination of Culture."

During the week which I have just described I broke the period by a visit in Ipin, the most isolated of all our Baptist mission stations. On Palm Sunday I had a busy day attending five gatherings of various kinds. The morning and evening church services were packed. The youth fellowship group was managed entirely by the young people themselves and was a joy to see.

Inflation has soared unbelievably during the past month and prices have kept pace with it. The mere burden of carrying my money and counting it made life harder for me than it need be. Yet the general standard of living is terribly low. The average man has little and demands little, and life goes on as it has over the centuries. You see men and women in the fields treading huge water wheels to irrigate the land. Children plough rice fields behind a water buffalo in water up to their waists. Cooking is done on a crude basket plastered with a little mud around the top. Loads heavy enough to require a truck are pulled by human strength. Along the river banks you see as many as 50 men hitched in a rope harness bending on all fours pulling a cargo boat upstream against the current. The one innovation that seems to be



Chungking serenely and attractively situated along the river, where Mrs. Sears wrote this article and rested after her strenuous tour of the West China mission

The girls' school has produced fine results, and there are many boys from the Mission Junior Middle School and the Government Senior School. About two years ago the hospital work was reorganized and unified and is now meeting a need where little medical help is available.

The Chinese people are uneasy about the political situation but will say little about it. Their stock reply is, "Anything could happen." Well, it would seem as though something had to happen if things are ever to be straightened out.

somewhat common is electricity for lights, although there are still hundreds of homes without for one with it. You wonder whether the world can go on with standards of living so far apart. Perhaps that terrific contrast is what all the trouble in the world is about!

After such a tour of West China the three days here in Chungking are a life saver, giving a chance for rest and necessary writing before I take a plane to Shanghai and repeat the process in another area.



New Dimensions in the Rural Life of America

By MARK RICH



A peaceful rural scene that can be duplicated anywhere in the United States

A BAPTIST conference, unique in character and scope, will be held at Green Lake, Wis., July 28-August 3, 1948. It will be the first national rural church conference ever held by Northern Baptists. Under its rather expansive title, THE NATIONAL PLANNING CONFERENCE FOR NORTHERN BAPTIST CHURCHES IN TOWN AND COUNTRY, this conference meets at a significant time in the life of the denomination and in the history of the United States. Throughout the nation many new communities are developing in rural America. For example, the Columbia River Basin in Central Washington has become a beehive of activity with the projection of a gigantic irrigation project. The Great Plains will see new communities forming at dam sites along the Missouri River. Cities on the west coast and elsewhere are spreading out into the less crowded rural districts. New churches must be established in these growing sections. Because of complexities unknown in a pioneer age, much more is now involved in establishing a church.

Other parts of rural America are experiencing population decline. Although first felt in the

Vast changes in town and country life throughout the United States furnish the background for the first national rural church conference ever held by Northern Baptists. If after reading this article you are interested in the projected conference, write immediately to the writer of the article at the address indicated at the close.

hill sections of the East, many agricultural sections have since shared in the exodus. The rural parts of great plains offer an example. Here the church is challenged to consolidate resources and provide a more effective ministry with diminishing resources.

Although the United States is overwhelmingly urban, rural America is still the population source. It is still the economic base upon which national prosperity rests. The kind of spiritual faith the nation possesses will be determined in no small part by the faith of rural people. From any point of view, the best thinking, planning, programming, and praying is impera-

tive so that the rural church in our generation shall fulfill its divine mission.

More than 30 years ago the Home Mission Board, impressed with the need in rural church work, appointed Dr. Rolvix Harlan secretary of social service and community work. In 1936 a Department of Town and Country Work was instituted for administering a wide range of mission projects as well as providing certain rural church services and leadership. This year, because the work has become so widespread, with such a big demand for specialized rural church leadership, the department was divided. One department now administers Rural and Indian Missions (*see page 346*) and the other is

the Department of Town and Country Work. This latter has responsibility for developing a more effective ministry and program in rural and village churches, maintaining relationship with state directors of rural church work, promoting conferences and convocations, in-service training for the rural ministry, and participating in interdenominational enterprises in the field of rural church.

Another important development has been the appointment of state Directors of Town and Country Work. From one director in 1938, the number has grown to 20 in 1948. Many of them have received special training for work in rural fields. They give time to survey, outreach and



ABOVE: *Main Street in Hulett, Wyoming, the center of a large rural parish reached by the pastor at Devil's Tower*

RIGHT: *Rural life in the United States. Mr. and Mrs. Earl Krantz with their eight children outside their three-room home on a farm near Emmet, North Dakota. Five of the eight children are in the new Sunday school at Emmet*



ABOVE: *One of the smallest Baptist churches in the world, a rural church at Pine Grove, near Oshoto, Wyoming. Services have been conducted here for many years. The church is not within sight of any home. BELOW:* *Dinner served in cafeteria style by the Union Baptist Presbyterian Church in Johnstown, Ohio, following the community planting of the Lord's Acre in which the church participated*



rural church organization. They are familiar with the methods of grouping churches or forming cooperative arrangements between churches. As well as having knowledge of general methods of rural church finance and stewardship, they give special attention to the Lord's Acre Plan, and other expressions of stewardship particularly appropriate to the rural situation. They encourage Rural Life Sunday, Harvest Festivals and church grounds beautification. Pastors are encouraged to take special training courses. Christian education and evangelism materials are adapted to rural church needs. Churches are led to see the importance of their service locally, nationally and in the world. One of the most appreciated phases of the director's work is his contact with the pastors of the isolated and little visited rural churches.

Directors have performed outstanding services along many other lines. Their work is adapted to the needs of the state. As Oregon varies from Maine in location, climate and topography, so it varies in particular needs. In Washington State, Rev. Lem R. Carter has organized Sunday schools and churches in new communities. In Maine Rev. Archibald Craig revives, enlivens, relates and organizes churches for effective service. In West Virginia, Rev. Ward Hibbs has energetically "grouped" churches. In Iowa Rev. Carlton W. Saywell, conceived the idea of a booth at the state fair as a unique rural evangelistic enterprise. During the 1946 and 1947 fairs an attractive booth made to appear like a church was arranged. In this simulated church was an organ and pews. It is reported that 60,000 people visited the booth in 1947. More than 3,000 signed the guest-book. Many spent quiet moments in the pews. Thousands of leaflets were distributed.

Another phase of leadership is through rural church conferences which are held for one afternoon, for a day, or even for four and five days. Last year 23 rural church conferences were sponsored. In addition there was cooperation with an even larger number of interdenominational schools for town and country ministers. Maine for the first time had a four-day conference for Baptist rural ministers. Over 40 rural pastors attended. They were offered such

courses as "The Minister at Worship," "Basic Objectives of the Church," "Building the Church School," and "Ministerial Ethics and Baptist Policy." West Virginia for several years, has had a similar conference. Iowa recently has followed with a four-day session on the cooperative plan.

A recent Board of Education survey shows a critical need for more ministers adequately trained for rural service. Four years ago there was established at Green Lake, Wis., what is known as the Rural Church Center. This is the scene of three annual schools of four weeks each for rural pastors. Ministers and ministers' wives attend from areas as widely separated as Maine, California, Puerto Rico and Central America. Churches release their pastors on full pay. The denomination gives some aid. At the Center all work is done cooperatively to reduce costs and establish comradeship. Study courses are centered about the ministry to the rural church, its effective service, program of Christian education, and survey of the community. Each of 12 major courses of 15 class hours, offers one of the best opportunities in America to master certain details of rural church work. The Director, Rev. H. C. Loughhead, brings in teachers from the faculties of theological seminaries, state colleges of agriculture, directors of town and country work, pastors and others.

The Baptist Town and Country Fellowship is an organization of pastors and laymen interested in the town and country church. It provides fellowship through two annual gatherings, one during the interdenominational National Convocation on the Church in Town and Country, and the other during the Northern Baptist Convention. At the Convocation in Rochester, N. Y. last autumn more than 100 people gathered for a delightful period of fellowship and planning. The Fellowship publishes a quarterly bulletin, and its members also receive a subscription to the rural journal *Town and Country Church*. Fellowship President is Rev. L. Clarke Grandfield, pastor of the Old Stonington Baptist church in Illinois.

During the period of emerging rural church interest Baptists have allied themselves closely with other denominations, principally through the Town and Country Church Committee of

the Home Missions Council, which has, with limited resources, carried on significant programs. It sponsors more than a score of rural pastors' schools, publishes a monthly *Town and Country Church magazine*, plans a national convocation which usually brings together 1000 people, prepares orders of service for Rural Life Sunday, and for the Harvest Festival, sponsors the production of literature, conferences, and numerous other projects.



The Baptist Rural Church Center at the Iowa State Fair. Rev. Carlton Saywell is conducting a brief service

Ministers who have identified themselves with these new developments have begun to live in a new dimension of interests and contacts. Friendships are forming between ministers in South

Dakota and Pennsylvania. More rural ministers are attending the Northern Baptist Convention than ever before. The Rosa O. Hall certificate award for distinguished town and country service has become an accepted Convention program feature. Rural people are beginning to think in national terms. They are sensing their peculiar mission and their position in reference to the whole.

All this explains why the National Planning Conference for Northern Baptist Churches in Town and Country at Green Lake next month seems so timely. Five years ago it would have been premature. The attendance is determined by the formula: what concerns the rural church concerns the whole denomination. Since it will be a planning conference no attempt is being made to enlist a large attendance. About 125 registrants are expected. The sessions are, however, open to all interested persons who care to attend. The principal work of the conference will be done in five seminars, to consider: (1) Training for the ministry, in-service and pre-service; (2) Support for the ministry; (3) Public relations for the rural church; (4) Local church programs; (5) Denominational and interdenominational organizations and ecumenical relationships.

The Conference is sponsored by the Associated Home Mission Agencies of the Northern Baptist Convention. All inquiries should be addressed to Secretary Mark Rich, The American Baptist Home Missions Society, 212 Fifth Avenue, New York, 10, N. Y.



FACTS AND FOLKS

► THE HOME MISSION BOARD announces the appointment of Rev. Joseph H. Heartberg, pastor of the Baptist Church in Webster City, Iowa, as Secretary of Rural and Indian Missions. He began his new duties on June 1, 1948. During his two-year pastorate since the war, Mr. Heartberg baptized 100 new members and extended the evangelistic outreach of the Webster

News brevities reported from all over the world

City church into areas hitherto unevangelized. He was born in Sedgewick, Alberta, Canada, and was educated at Bethel Seminary, Ripon College, and the University of Chicago from which he has a Master of Arts degree in the field of practical theology. He is at present

writing his thesis for the Ph.D. degree on the subject, "The Value of Analytic Studies in Planning a Program of Religious Education." Mr. Heartberg had planned to enter foreign mission service but was prevented by health conditions in his family. During the war he served as a U. S. Army Chaplain in New Guinea and in the Philippine Islands.

► **REV. RALPH J. KARNEY**, one of the two pastors who received the Rosa A. Hall Award for outstanding ministry in rural fields (*see page 355*) has been pastor at Howell, Mich., since 1930. Originally there were three churches in his parish, but under his ministry one church grew so steadily that it now supports its own full time pastor. The other two have grown from a combined membership of 241 to 562 and their attendance Sunday mornings usually totals almost 300. On Easter Sunday he baptized 36 converts. A new Sunday school was opened in an unchurched community. Bus service brings the children to Sunday school from neighborhoods never before reached by any church. Mr. Karney offers the interesting and challenging suggestion that many pastors in small cities or towns expand their ministry by adding a rural church to their parishes.

► **REV. L. CLARKE GRANDFIELD**, the other recipient of the Rosa A. Hall Award at the Milwaukee Convention (*see page 355*), has been pastor of the Old Stonington Baptist Church, Stonington, Ill., 14 years. During these 14 years the Sunday school has grown from an enrolment of 35 to 275. His church has 17 of its young people in college. His Men's Council maintains a bus route to bring people to the church services. During a neighborhood survey for the Crusade for Christ through Evangelism, 187 people were discovered to have no connection with any church. An evangelistic crusade resulted in 47 decisions and entire families were baptized. Mr. Grandfield is active in several rural organizations like the 4H Club, the Farm Bureau, and the F. F. A., and is chairman of the County Nursing Board. He is President of the Town and Country Fellowship of the Northern Baptist Convention. Under his



Joseph H. Heartberg

leadership the Old Stonington Church, which was founded in 1837 by Baptists settlers in Illinois who had come from Stonington, Conn., oversubscribed by \$1,000 its goal for last year's World Mission Crusade.

► **FOR HIS CONTRIBUTION** to interracial understanding in Denver, Col., through the ministry of Brotherhood House, Rev. Tsutomu Fukuyama received recently a citation by the Denver Cosmopolitan Club. Brotherhood House was established by the Home Mission Society during the war as a hostel for Japanese Americans who had been evacuated from the Pacific Coast. It is the only Christian interracial and intercultural cooperative living center in Denver. It houses only Japanese Americans, Caucasians, and Negroes. Mr. Fukuyama, or "Tom" as he is affectionately known, was formerly Baptist pastor in Seattle, Wash. During the war hysteria that compelled the evacuation of 100,000 Americans of Japanese ancestry from the Pacific Coast he spent considerable time in the internment camps at Puyallup, Wash., where the Editor of *MISSIONS* had a long interview with him in 1942

(*See MISSIONS, November, 1942, pages 530-538*) and later in the Minidoka Relocation Camp in Idaho. (*See MISSIONS, December, 1944, pages 548-553*) where he was minister at the Camp's community Protestant Church.

► **THE HOME MISSION BOARD'S** new department of Rural and Indian Missions, to which Rev. Joseph H. Heartberg has been appointed Secretary, has been created to supervise missions in rural areas, colporter mission work, and Indian missions, including Bacone College. Dr. Mark Rich will continue as Secretary of the Department of Town and Country with responsibility for rural work among the 4,000 town and country churches in the territory of the Northern Baptist Convention, leadership of the Rural Church Center at Green Lake, Wis., and work with Directors of Town and Country in the State Conventions.

► **AFTER MANY DELAYS** and an automobile accident which completely wrecked his car, President Orlando Tibbetts of the Baptist Theological Seminary in Monterey, Mexico, returned to his field. A new Chevrolet car was made available through the cooperation of the Home Mission Board, the Covenant Baptist Church in Detroit and Dr. Warner Cole, its pastor. Unfortunately the Mexican Government refused to let President Tibbetts bring the car across the border. So he went to Monterey by bus. Here he bought a new Nash car for 13,000 Mexican pesos, about \$2,700 at present exchange. He now plans to sell the new Chevrolet car and to credit the proceeds against the purchase of the Nash car. Since he is also General Missionary in Mexico, a car is indispensable for touring his field and for the transportation of seminary students on evangelistic missions.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

WILLIAM B. LIPPARD, *Editor*

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No. 6

The Incalculable Damage to Truth

By the Newspaper Lie and the Radio Falsehood

DURING the recent war hysteria the American people were propagandized by several vicious falsehoods. Such lies are destined to "backfire" and have disastrous effects on their sponsors. Moreover propaganda that depends on falsehood weakens public confidence in American leadership and makes people suspicious of its sound judgment and good faith.

Do you recall the shrieking newspaper headlines about Russian submarines along the American coast. No specific locality was mentioned. Public imagination was left to assume that it was New England or California or Florida or distant Alaska. A few days later, reported Mr. David Lawrence in his syndicated column, American officials belatedly announced that the evidence was inconclusive. Meanwhile immense damage had been done to the cause of peace by this false newspaper report.

Do you recall the newspaper stories about a document, "Protocol M," regarding an alleged communist plot to seize control of the Ruhr industrial area in Germany and to sabotage American and British efforts to revive Germany? Later it was reported that "Protocol M" was a forgery and that the British Secret Service had tracked down the forger. Again incalculable

damage had been done by false propaganda. In commenting on the forgery *The New York Times* intimated that "a network of forgers and falsifiers are busily peddling allegedly secret documents to government officials and newspaper correspondents."

Do you recall the reports that Russia was engaged in atomic bomb experiments in the Ural Mountains? Again it was later reported that United States officials had carefully examined the report and, as stated in *The New York Times*, "declared that the tale was obviously false." Once again the damage was done.

These and doubtless many other reported incidents fall within the scorching condemnation of the resolution at the recent United Nations Conference on Freedom of Information.

This conference solemnly condemns any distortion and falsification of news through whatever channels, private or government, and appeals vigorously to the news personnel of all the countries of the world and to those responsible for their activities to serve the aims of friendship, understanding, and peace, by accomplishing their task in a spirit of accuracy, fairness, and responsibility.

That resolution ought to make some American newspapers, radio commentators, government officials, and propagandists squirm with embarrassment.

The American people need to ask how much of the recent war scare has been deliberately created by certain persons and organizations in the interests of a holy war between the United States and Russia. It is a time for caution, for analyzing propaganda, and for being skeptical of much that appears in the newspapers and is broadcast over the radio. False propaganda always does monstrous harm to the cause of truth when the time comes to publicize something really vital and important. "There is no believing a liar," said the Greek story teller Aesop, "even when he speaks the truth." That was said more than 2,700 years ago.

Canadian Baptist Membership

In the World Council of Churches

THE Baptists of Canada are now going through the same process of education and discussion that Northern Baptists experienced ten years ago before their Convention at Los

Angeles in 1939 voted to join the World Council of Churches. Last year a special Canadian Baptist Committee was appointed "to investigate and prepare a statement regarding the World Council of Churches as a basis for consideration and action by the three Canadian Baptist Conventions (Maritime Provinces, Ontario and Quebec, Western Canada) at their next plenary sessions." In a comprehensive analysis in *The Canadian Baptist* the committee sets forth arguments why Canadian Baptists should and should not become members of this ecumenical fellowship of Christians. Arguments against membership are listed first because, as the Committee acknowledges, "the case against membership appears to be distinctly weaker." They are summarized as follows,

- 1—Baptists will associate with denominations from which they have suffered insult and persecution.
- 2—No Canadian Baptist Convention has authority to commit any local church to an international body.
- 3—The World Council will drift toward power concentration in a few astute ecclesiastical hands.
- 4—Such power concentration would permit Soviet Russia through the Russian Orthodox Church, whether inside or outside the World Council, to maneuver it into a Second Front against the Roman Catholic Church and thereby assist communist ambition eventually to destroy all Christianity.

In favor of membership are arguments decidedly stronger and summarized as follows:

- 1—By their membership Canadian Baptists would help demonstrate that Baptists are not an obscure and almost illiterate sect, but a global fellowship with a glorious history, a scholarly ministry, a theology of massive reasonableness, and a fervor for evangelical Christianity.
- 2—By sitting around a table with those who do not like Baptists ecclesiastically but are willing to fellowship with them on an ecumenical basis, Baptists are in a position to get effective action on practical issues.
- 3—Through World Council membership Baptists would not sacrifice any of their principles but would have a greater opportunity for proclaiming them and for putting them into effect.
- 4—Any danger of World Council exploitation by ambitious ecclesiastical politicians will be less with Baptists in the World Council rather than outside.
- 5—The World Council is not something external and alien to Baptists. Prominent British and Amer-

ican Baptists have been associated with the ecumenical movement and have been instrumental in determining its constitution and policies.

This Canadian statement again makes clear that Baptist thought patterns, doctrinal emphases, and ecclesiastical convictions are the same all over the world. The Canadian arguments are almost identical with the arguments in the discussion among Northern Baptists ten years ago. Having voted membership in 1939, Northern Baptists will be represented at the forthcoming world assembly in Amsterdam, Holland, August 22–September 4, 1948 by four delegates, four alternates, four observers, and several in other capacities, all of whom will make significant contributions. It may safely be predicted that Canadian Baptists this summer will vote membership into the World Council of Churches. By thus joining with Northern Baptists, British Baptists, and Dutch Baptists they will help to maintain the Baptist witness at Amsterdam.

Freedom of Religion Does Not Mean Freedom from Religion

IN ITS already historic Champaign case the United States Supreme Court declared unconstitutional the teaching of religion in tax supported school buildings. Widely acclaimed as confirming the American principle of the separation of church and state, this decision can easily be exploited to support the dangerous fallacy that freedom of religion means freedom from religion. American colleges and universities have been among the chief offenders in propagating this fallacy, particularly under the steadily encroaching secularism of American life and culture. In its commendable insistence on academic freedom, which includes freedom of religion, the American college has either ignored religion or has relegated it to such an unimportant place that it has lost student interest and appeal. Yet the fact remains that nobody can claim to be educated, regardless of the academic degrees after his name, unless his education is grounded in religion and has made him aware of the meaning and contribution of Christianity to human progress. "The real lack of modern education", said Dr. George A. Buttrick to the Association of American Colleges, "is the lack of genuine

faith." One of the encouraging signs of the times is a new recognition of this fact. At Yale University, for example, with 8,000 students enrolled, the university has a staff of six Protestant ministers, one Roman Catholic priest, and one Jewish rabbi in addition to the regularly appointed university chaplain. Most of our colleges were founded under church auspices by devout Christian people who invested their money to give an education to their young people and to undergird their education with a deep, vital, integrating, motivating Christian faith. That must never be forgotten. Although many colleges in America seem to have departed from that original purpose, *the church college has kept faith with it*. "No faculty member is employed", wrote a Baptist college president to the Editor, "until we have satisfied ourselves that he has a record of active interest in and support of the Christian church." During the past four months *MISSIONS* (March, pages 134-138; April, pages 232-234; May, pages 298-302; and this issue pages 365-369), has again featured its annual series of school and college announcements. To these institutions Baptists may send their sons and daughters in full confidence that in their classrooms and on their campuses religion has its rightful place, and that here a standard of life is taught and emphasized that is distinctively and positively Christian.

Modernizing the Book of Revelation

To Sabotage International Good Will

A ROMAN CATHOLIC paper recently published a cartoon that apparently tried to modernize the Book of Revelation. The familiar galloping Four Horsemen of the Apocalypse, Conquest, War, Famine, Death, were pictured with a fifth horse beside them whose rider is Communism. He looks like Joseph Stalin and he carries a hammer and sickle. The other four carry respectively the crown, the sword, the measures of barley and wheat, in place of the balances, and the scythe of which no mention is made in the record. The colors of the four traditional horses are respectively white, red, black, and pale. The fifth horse also is red, the color always associated with Communist Russia. The fifth rider has a sardonic grin on his countenance

as he gallops along with the terrible quartette. Just why he grins is not explained. Now that the Four Horsemen have ridden across Europe and Asia and have left behind them vast areas of conquest, misery, hunger, despair, and death, perhaps the fifth rider conceives of himself as the inheritor of this chaos, the residuary legatee of this desolation in which communism is expected to flourish like the green bay tree. Surely this is doing violence to the New Testament which the Roman Catholic Church with its doctrinal canonicity is presumed to hold in reverent esteem. Surely such cartoon propaganda merits the repudiation of all Christians, Protestant and Catholic. Surely New Testament allegories, symbolisms and incidents ought not to be used to promote world unfriendliness and sabotage global good will. Throughout the United States today there is a rising tide of anti-Russian feeling fostered by various military, political, economic and allegedly patriotic interests. That ought to be counteracted rather than stimulated and supported by such deliberately conceived and irreverent propaganda of a great branch of the Christian church.

Editorial ♦ Comment

♦ SOUTHERN AND NORTHERN BAPTISTS have often publicly proclaimed their friendship and cooperative spirit. Invariably each group sends one or more fraternal delegates to the annual convention of the other. At the appointed time on the program these dignitaries in eloquent affirmations extol the denominational kinship that binds both groups into a fraternal unity. In Baptist fellowship, as in other realms of life, deeds count more than words. Recently the Foreign Mission Board of the Southern Baptist Convention demonstrated the reality of this friendship and cooperative spirit by appropriating \$25,000 to the Foreign Mission Board of the Northern Baptist Convention for special relief needs in India, to be administered by Northern Baptist missionaries. In his letter of acknowledgment Home Secretary Jesse R. Wilson thanks the Southern Board not only for this generous gift but also for this evidence of "fine spirit of comradeship and helpfulness."

♦ WORLD INTEREST in the forthcoming meeting in Amsterdam, Holland, of the World Council of Churches (see April issue, pages 200-207), is evidenced by the unprecedented number of press repre-

sentatives at the recent meeting in Geneva, Switzerland, of the committee on arrangements. Dr. Henry Smith Leiper reported that 68 press correspondents were present. Not even for the Geneva sessions of the United Nations on "human rights and fundamental freedoms" has there been so large a press gathering. With such wide interest and publicity the World Council of Churches is destined to begin its corporate life under most auspicious circumstances.

◆ AMERICAN TRAVELERS ARE AWARE that there is an international organization of Christian business men, known as The Gideons, who place Bibles in hotel bedrooms. Latest expansion of this commendable practice in Bible distribution was the gift of a Bible to each of the 398 delegates and alternates to the second Assembly of the United Nations. Printed in English, French, Spanish, Russian, each Bible had on its gold embossed cover the name of the recipient. Inside was a personal letter explaining the source of the gift. In distributing Bibles that is as far as The Gideons can go. What is now needed is that the 398 delegates shall take time out of their busy, tense, and sometimes acrimonious deliberations, and read some of the great passages in the Old and New Testaments. If they were to do that, humanity assuredly could look more hopefully to the future and expect an enduring era of peace instead of an indefinite prolongation of war hysteria.

◆ NORTHERN BAPTISTS HAVE BEEN HONORED in that Mrs. Leslie E. Swain is included among the 24 recently announced members of the Church Commission on International Affairs which was created by the World Council of Churches in 1946. (See *MISSIONS*, October, 1946, page 458.) In the appointment of personnel all denominational affiliations obviously had to be disregarded and only the best qualified persons to represent the 18 different nations—eight in Europe, six in Asia, and four in the Western Hemisphere—could be considered. Commission President will be appointed at the Amsterdam meeting of the World Council in August. Meanwhile Mr. John Foster Dulles, U. S. delegate to the United Nations, serves as convener. Dean O. Frederick Nolde of the Lutheran Theological Seminary is Director and Kenneth G. Grubb of England is Executive Secretary. The Commission is preparing an extensive report on "The Church and International Affairs" which will likely precipitate vigorous discussion and difference of opinion at Amsterdam.

◆ ACCORDING TO A REPORT IN *The Word and Way*, the Executive Committee of the Southern Baptist Convention has received a letter from each of the three American passenger associations, Eastern,

THE GREAT DELUSION

Number 152

CALIFORNIA WINE TO EUROPE

PROMPTED by fear of the spread of communism, Congress quickly approved the European Recovery Program, familiarly known as "The Marshall Plan," with its appropriations of billions of dollars for European reconstruction. How much will go for the genuine economic rebuilding of the life of Europe and how much for a vast rearmament program for war with Russia has not been divulged.

Apparently European countries are planning sizable purchases of California wine. As reported in *The Voice* in its issue of February, 1948, requests have come from 16 European nations for 142,000,000 gallons of California wine to be purchased as part of "The Marshall Plan" and to be shipped to Europe.

Since California annually sells to American drinkers about 90,000,000 gallons of wine and since only 80,000,000 gallons of wine are now reported in storage, the allotment of 142,000,000 gallons to Europe means doubling the California wine production. *The Voice* quotes local California officials as having said, "This will give to the California wine industry a terrific shot in the arm."

The State Department explains to the Editor that "funds for wine will be in local currencies of the purchasing countries and that the United States will pay no part of the cost." How do you like the idea of putting money into the pockets of California wine growers so that they can ship 142,000,000 gallons of California wine to Europe? When the American people voted for the repeal of the 18th amendment 15 years ago they never imagined that the day was destined to arrive when they would ship California wine to Europe.

Western, Southern, warning that some ministers have innocently permitted their friends to use their railroad clergy certificates who have thus been enabled to travel illegally at reduced fares. The regulations explicitly state that clergy certificates are not transferable. Here is another instance of how an innocent and unintentional infraction of a regulation by a few can do irreparable harm to many. Continued abuse of the privilege of clergy fare certificates could conceivably result in their termination. If any Northern Baptist pastor has been innocently violating the rule, this reference should be sufficient.

THE LIBRARY

Reviews of Current Books and Announcements by Publishers

► **NOT BY MIGHT**, by *A. J. Muste*, presents an amazing array of facts and arguments supported by sound straight thinking that if war is to be abolished we must do more than discuss it. To outlaw war "a revolution must take place in ourselves and in our world. Something has to occur in the political and spiritual realm which is comparable to the fission of the atom and the release of atomic energy in its realm." He rightly calls America to repent and lead the way to God. Her self-righteous pride in attempting to justify her use of atomic energy on Hiroshima and Nagasaki, not "military necessities" when victory for the Allies was within grasp, has not been satisfactorily explained. It is easy to agree with Dr. Muste that "the way Jesus taught and lived is practical now for the individual and our country," but what about Communist Russia? Shall we tolerate her aggressive and subordinate attitude? The author concludes, "Let America try Christianity, the real thing, not some theological or ecclesiastical or easy-going substitute, on Russia and Bolshevism. Then the Russians will know that they are face to face with a power greater than theirs, against which the gates of hell shall not prevail." Can we accept this conclusion? The Jews did not recognize this power in Christ or the prophets. Jesus came ready "when his hour had come" to die for His faith. Probably that is the question we must face. Are we able and willing? (Harper and Brothers; 227 pages; \$2.50.)

► **THE NEGRO SPIRITUAL SPEAKS OF LIFE AND DEATH**, by *Howard Thurman*, presents the 1947 Harvard Lectures on the Immortality

of Man, and is a masterly study of familiar and unfamiliar Negro Spirituals, showing how these songs reveal the Negro's faith in God and His goodness and concern for a slave people. Life for the slave was "an experience of evil, frustration and despair," but he was convinced that "God was not done with him . . . and that the vicissitudes of life could not exhaust His resources." This conviction gave the singer power to see beyond the immediate despair to a hope of freedom in life and death. These Spirituals are beautifully and uniquely interpreted by a gifted Negro minister with a sympathetic spirit, keen mind, and a poetic talent. (Harper and Brothers; 56 pages; \$1.00.)

► **ON THE MEANING OF CHRIST** by *John Knox*, deals with the most important question in the world. "How significant is Jesus Christ for us and what is the nature and ground of that significance?" The most important area of Christian theology is Christology. But it is a dangerous area because so much of the thinking about Christ is in-

adequate. God revealed himself to us most fully in Christ: a person, an event, and a community. The central and decisive moment in the Hebrew-Jewish-Christian stream was the event of Christ. "Jesus and all that happened in connection with him" is the source of what is most distinctive and precious in our own spiritual lives. The recognition of this relieves us from excessive preoccupation with the insoluble and divisive problem of the "nature" of Jesus. It frees us from undue anxiety about the "historicity" of the gospels. It places the miracles of the New Testament in true perspective. The event is clothed in a "story," parts of which are literal and other parts of which are figurative, symbolical, and poetic. The church is the bearer of the event and the story. Here is rigorous thinking by the Baldwin Professor of Sacred Literature at Union Theological Seminary, New York. These chapters are the William Baldwin Noble Lectures at Harvard for 1947. (Charles Scribner's Sons. 135 pages. \$2.50.)

► **PROPHET IN THE WILDERNESS**, by *Hermann Hagedorn*, is an up-to-date, fascinating and challenging account of the life and work of Albert Schweitzer, by a popular writer who never met the missionary, but who has succeeded, through extensive correspondence and diligent research, in writing one of the most informative books about the "carpenter, builder, physician, preacher, and judge," who 42 years ago became a jungle doctor in Africa, and at the age of 72 is still actively engaged in the great medical center he has created. The volume is rich in well selected quotable material. (Macmillan; 221 pages; \$3.00.)

Coming in July *The Pilgrimage of Peter Strong*

PAUL GEREN

A modern day "Pilgrim's Progress" of a young American wandering about the earth in search of faith, "the church invisible," and the brotherhood of man. Illustrated by Cyrus LeRoy Baldrige.

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STORIES OF THE BOOK OF BOOKS, by *Grace W. McGavran*, Friendship Press, 183 pages, \$1.50.

THIS ATOMIC AGE AND THE WORD OF GOD, by *Wilbur M. Smith*, W. A. Wilde Company, 363 pages, \$3.00.

BIBLE SURVEY, A treasury of Bible information, by *William Hendriksen*, Baker Book House, 485 pages, \$4.50.

TEACHING THE WORLD TO READ, by *Frank C. Laubach*, Friendship Press, 246 pages, \$2.00.

THE OLD TESTAMENT IN CROSS-WORD PUZZLES, by *Lucile Pettigrew Johnson*, W. A. Wilde Company, \$1.00.

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Day by Day at the Milwaukee Convention

Reported by WILLIAM B. LIPPARD

With the collaboration of B. W. Armstrong, Margaret G. Macoskey, and W. Drew Varney

ALTHOUGH scheduled to open in Milwaukee, Wis., on Tuesday morning, May 25, 1948, the Northern Baptist Convention really began on Monday evening with an inspiring session on evangelism. Suspended across the stage was the Convention theme in large gold letters against a deep blue background, "... And I work." In a powerful address Dr. G. Kearney Keegan of Los Angeles set forth the challenge of evangelism which he defined as "the proclamation of the whole gospel as the whole of God's revelation for the whole life of every individual in the whole wide world." His theme was "The Larger Evangelism." Either Jesus can regen-

found their seats. After the opening prayer by Rev. E. C. Brush of Bengal-Orissa, Convention Vice-President James E. Kraft introduced Wisconsin State Secretary Ezra Roth, who welcomed the Convention in behalf of Wisconsin Baptists, Milwaukee's Mayor and Wisconsin's Governor. The last mentioned stressed the significance of meeting here during Wisconsin's centennial year. Dr. Roth presented Chairman R. G. Pierson and Vice-Chairman Perc

Convention President Edwin T. Dahlberg, who completed two terms at Milwaukee



erate lives or He is an imposter. Therefore the world can be changed only by individuals transformed by the inner work of God's grace. With the love of Christ in their hearts these changed personalities will solve the spiritual, social, and economic problems of our world.

Tuesday, May 25

FORENOON SESSION

A PERFECT May morning greeted the officially scheduled opening session. Slowly the audience assembled. People milled through the long corridors, crowded the aisles, and greeted friends with the hackneyed phrase, "Long time no see." Finally all



Dr. George A. Buttrick, who led the four sessions of the Convention at worship

Sorenson of Milwaukee, who had carried the heavy burdens of preparation for this Convention.

The subject of Dr. Edwin T. Dahlberg's presidential address was "The Rock of Roger Williams." Its title was suggested by his visit to the historic First Baptist Church in Providence, R. I., in whose museum he had seen a piece of the rock on which Roger Williams landed in Rhode Island when banished from Massachusetts 300 years ago for his advocacy of religious liberty. The rock meant to Dr. Dahlberg a rock of liberation, a rock of separation, and a rock of reconciliation. The rock of liberation suggested the Baptist insistence on religious freedom and opposition to creedal bondage. The rock of separation suggested the separation of church and state, not only from the world but also from state-established churches. "Some of the most powerful religious movements of history have been the result of separa-

tion," said Dr. Dahlberg as he traced the breaking away of Protestantism from Roman Catholicism and of the free churches in Europe from the established churches. His third emphasis was the rock of reconciliation, sorely needed today. The churches must lead toward peace and reconciliation and in finding a way to Christian unity. He emphasized the importance of the World Council of Churches in Amsterdam and of maintaining the evangelical faith and congregational independence of Baptists in the ecumenical movement. And in efforts at world peace he offered the interesting proposal that President Truman "appoint an able civilian commission to enter into peace conversations with Russia." Nobody in that vast throng will forget the concluding story of his call on the Archbishop of Sweden, the prayer they had together, and the apostolic blessing that each gave to the other. Here was the "fragrance of reconciliation in the hundred-year-old chasm of Baptist Lutheran division." As a fitting climax to this memorable address the audience sang with deep fervor Luther's great hymn, "A Mighty Fortress Is Our God."

President Dahlberg then introduced Dr. George A. Buttrick of New York's Madison Avenue Presbyterian Church, who gave the first of a series of four devotional messages. Basing his first message on the story of the Crucifixion and the sorrowing women who could only stand and behold these things, he pictured that what they did seemed the essence of futility. Yet out of their silent and sorrowing witnessing came the story of the gospel, for the record shows that the disciples had fled and only the women remained as witnesses. So today we watch how Christ is again being crucified by the same money greed, political power, and ecclesiastical pride that helped bring Him to His cross. All seems so futile. Yet on our testimony and witnessing depends the maintenance and spread of the Christian faith.

AFTERNOON SESSION

AFTER an organ recital by Mr. Robert Campbell of Elkhart, Ind., hymn singing, and the opening prayer by Miss Rhoda Lundsten of Kansas City, Mo., Dr. Robert G. Lee of Memphis, Tenn., new President of the Southern Baptist Convention, brought fraternal greetings and said he is proud of Southern Baptists.

The principal address of the afternoon was delivered by Professor Justin Wroe Nixon of Colgate-Rochester Divinity School on the theme, "The Christian Witness in This Time." In a scholarly, thoughtful, vigorous presentation of the evangelistic challenge, Dr. Nixon developed his message around

the idea of a vertical dimension, our relationship to God, and a horizontal dimension, our responsibility to our fellowmen. Peter's answer to Christ, "Thou hast the words of eternal life" was the "good news" of the early Christian witnesses. It must find an echo in our own souls today, and so we have to move in toward the center in our faith, toward a fresh vision of the gospel. If five per cent of American Christians became witnesses who took the gospel seriously, they would change the spiritual atmosphere of the nation.

After another hymn, President Dahlberg introduced Convention Vice-President James L. Kraft who has been interested from the beginning in the acquisition and development of the Green Lake Assembly property. "God has given us Green Lake," said Mr. Kraft, "and we now have a wonderful center of Christian work." Through colored pictures the beauty of Green Lake was made clear, and the audience realized that Green Lake has become an instrument in the hands of God for the transformation of lives and the development of Christian leadership.

Dr. A. C. Thomas was introduced by President R. E. E. Harkness of The American Baptist Historical Society, and he gave an interesting talk on the work of this society which does not have the popular appeal of other Baptist agencies who deal with people rather than with papers, documents, and other historical items. In the interests of preserving Baptist history an appeal was made to rehabilitate the historic old First Baptist Church in Providence, R. I., and develop it as a Baptist shrine. Dr. Thomas is pastor of this church, which was founded by Roger Williams. A fund of \$200,000 is needed.

Dr. Reuben E. Nelson reported the financial outcome of the year and paid tribute to the churches for having accomplished so much. Next year's budget is for \$7,500,000, a large sum of money but not impossible to raise. As a denomination we have been giving more than \$10,000,000 for each of the past two years. To raise the \$7,500,000 budget and \$2,500,000 in unpaid World Mission Crusade pledges, we must keep our faith high and our vision clear.

EVENING SESSION

THE evening session opened with two solos by Miss Adele Norman, "Great Is Thy Faithfulness" and "Softly and Tenderly Jesus Is Calling," and she sang them beautifully. Then the Sioux Falls College choir gave a 15-minute recital. This group of young people had made the long journey from Sioux Falls because they love their school and they want Baptists to love it as well.

The evening program featured the Crusade for Christ through Evangelism under the direction of

Dr. Sidney Powell with several speakers reporting. The laymen and women who went out to win their fellowmen for Christ have had a revitalizing experience and the whole body of the church has been quickened. Already some churches have put on the ten-day cooperative evangelistic crusades with gratifying results. It is hoped that many churches will do likewise. The national, regional, state, and city directors of the Crusade for Christ through Evangelism were called to the platform and were greeted by prolonged applause. The Crusade hymn was sung in preparation for the address by Dr. Walter Woodbury who emphasized the points necessary to a successful program of evangelism in our churches: a return to observance of the Sabbath as God's day, more Christ-like daily living, more purpose and more time in prayer, the importance of witnessing for Christ, and that we must love one another as Christ loved us.

Wednesday, May 26 FORENOON SESSION

A SECOND perfect May morning greeted the delegates and prompted good attendance at the opening. After the devotional service by Miss Jennie L. Reilly of South India, the President introduced Secretary Clifford Hansen who, by means of an effective stereopticon slide demonstration, discussed the current American problem of juvenile delinquency. Among proposals to overcome this grave menace to American life are church youth centers, boys and girls clubs, child care centers, nursery schools, and Christian home development.

The usual ceremony of presenting the Rosa A. Hall Awards for distinguished service in rural church fields was conducted by Secretary Mark Rich. Certificates were awarded to Rev. R. J. Karney of Howell, Mich., and *in absentia* to Rev. L. C. Grandfield of Stonington, Ill. (See page 346). Ten minutes were then allotted to the National Council of Baptist Men whose Chairman R. C. Hasrick presented three regional directors of men's work, G. B. Brink of California, R. W. Lloyd of Massachusetts, and J. A. Dawson of Illinois, each of whom in virile style described "the rising tide of laymen's activity in the cause of Christ."

Next on the program was the Ministers and Missionaries Benefit Board whose Executive Director M. Forest Ashbrook presented the annual report and introduced the Board's Vice President L. Jerome Matteson. In an exceedingly informing address on "Why I Am Proud of the M. and M. Board," he cited the Board's total assets in excess of \$33,000,000, its strong management, sound investments, its pension service to retired ministers, and its relief ministry

to 730 beneficiaries. To them \$180,000 was appropriated last year of which \$64,000 came from annual church communion offerings. "No part of our work is more important than this," said Mr. Matteson. "The appeals are heart rending and the gratitude is heart warming." In conclusion he carefully and sympathetically explained the Board's policy in limiting its service to "those ministers and missionaries who are employed by churches cooperating in the work of the Northern Baptist Convention."

Then followed one of those rare and amazing happenings at a Baptist Convention. *The huge unified budget for \$7,500,000 for next year was approved without a single question or dissenting vote.* As a result the program was far ahead of schedule. So Dr. Francis M. Stifler was given a chance to tell the Convention about the American Bible Society.

Approval of the new denominational journal, for which \$200,000 was allotted in the new budget to underwrite it, was then voted after a presentation by the Editorial Board's Chairman Carrol C. Morong. A few unimportant questions were asked. Even though Dr. Earle V. Pierce made a brief speech opposing any attempt to make this "a journal of opinion," it was difficult to precipitate discussion. In name and format the new journal will continue *The Crusader* and churches will be billed for copies.

Dr. Reuben E. Nelson made one of his customary challenging budget speeches which have come to be recognized program features. Successful promotion in raising the new budget depended on three factors: (1) a spiritually live constituency, (2) adequate information as to mission needs, and (3) opportunity for giving to meet those needs. A calculation of Baptist potentiality in giving showed that if 25% of resident members of the Convention gave only 2% of their income to missions, it would produce \$8,000,000, or \$500,000 more than the budget.

The session closed with Dr. George A. Buttrick's second devotional message. Using the familiar incident and text, "Thou art not far from the Kingdom," he said that the scribe to whom Jesus said that was intellectually honest and emotionally quickened and stirred, but he did not realize his own deeper need of Christ and Christ's need of him. Christ could not save him without his complete commitment or surrender. Our own generation is like that scribe, intellectually honest, emotionally quickened, critical of present conditions, but not entering the Kingdom because it does not see the necessity of complete commitment.

AFTERNOON SESSION

THE session opened with prayer by Rev. James McBride of Weirton, W. Va., and a superbly sung

anthem, "O Lord Most High," by the choir of the Baptist Missionary Training School.

The afternoon feature was the story of the spread of the gospel across our land told by means of colored slides which pictured that the gospel can be as effectively carried by ox-cart or horseback as it can by modern cars or trailer chapels. The narrator told of the consecrated work done by the Woman's Home Mission Society in our own land, in Alaska and Central America, in Christian Centers in our great cities, and through the Christian Friendliness program.

Pioneer Home Mission Work was presented by several men and women who portrayed the organization of the first church in Wisconsin, featuring the activities of Deacon Byron, moderator of the first Baptist association. The scene on the big stage, the costumes, the old-fashioned vehicles, and the prayer of the old deacon all combined to make the past live again. In the next scene the stage was set with a modern farm tractor, present-day farm people, and children who swarmed around the tractor and knew what it was all about. The home missionary came into a community where the church had been allowed to fall into decay, the congregation had scattered, and the children were growing up in ignorance of Christ. By the efforts of the missionary the church was restored.

Also stressed was the real need for pastors trained for service in rural communities. The Green Lake training center for rural pastors is a good start. Then Miss Hane Bennett, rural worker of New York state, told of her experiences, and of a rural project for children.

The City Mission program opened with the narrator describing how young and capable families come from the farms, settle in the city, join the church, prosper in their business, and then leave the downtown section and settle in more exclusive suburbs. On the stage a group represented the board of trustees of a downtown church. One of the men brought in a brick that had been thrown through a window of the church and told of many other unpleasant incidents. Majority opinion was for selling the downtown property and building a new church in the suburb. A woman trustee pleaded that the church be reorganized to meet their new situation, that the membership be faithful in support and in attendance, that the poor of the community represented an opportunity rather than a problem. Officers of the Home Mission Society advised the church to become an institutional house of worship with a definite community program. The director of a community house told of his experience with a gang of 15 boys. The gang members are now Christians,

heads of Christian homes, and useful citizens in the community.

Colored slides were used to set forth our work in Central America, Cuba, and Puerto Rico and a resume of work given by Secretary Wilbur Larson. Much is being accomplished in the schools, hospitals, and churches of these Latin countries, which are handicapped by the favored and well established Roman Catholic Church, by poverty, ignorance and sickness, by lack of workers, buildings, and trained leadership.

Work in Alaska was reviewed by Dorothy Bucklin. It is a land of immense natural wealth and impoverished people. Absentee ownership and absentee government are blamed for most of Alaska's troubles. Here 35% of the children have tuberculosis, and the town of Anchorage has 63 saloons. Our work is centered in Kodiak with a fine chapel, a home for orphans and children from broken or unsuitable homes. There are baptisms regularly from among the older children. The children live in cottages and have such a happy home life that when they read a story about Orphan Annie they wanted to know what an orphanage was.

Then came an interesting costume parade with people from Mexico, Nicaragua, and El Salvador in national costumes. They were joined by an Italian-American from one of our great American cities, a Japanese-American from the west coast, and an Indian from the Crow Indian agency in Montana.

Secretary Isaac Higginbotham of Massachusetts presented the new home missionaries. In behalf of these consecrated young people new President Travis W. Thompson of Bacone College said that the lives of the young people who go out into mission service are more eloquent witnesses than anything they might be able to say.



The lower floor of the auditorium housed the exhibits, each organization or agency having a booth, all of which attracted many visitors



A corner of the Foreign Mission Exhibit. Secretary R. L. Howard (right) talking with missionaries

The concluding business session included the report on the Federal Council of Churches which was adopted after very little debate. (See page 332).

EVENING SESSION

THE evening session opened with an unannounced performance by Swiss bell ringers. Then came another musical treat in the singing by the National Singing Pastors. Every man was not only singing, but was inviting every one within sound of his voice to accept Christ. Then all the pastors in the vast audience were invited to come to the front. They overflowed the platform and reached down into the aisles. All sang, "All Hail the Power of Jesus' Name" to the tune of Diadem. No one will ever forget it.

President C. Oscar Johnson of the Baptist World Alliance introduced General Secretary W. O. Lewis, who had just returned from an extended relief trip to Europe. He gave a graphic picture of the needs of Europe and the necessity of doing part of the relief work ourselves. Baptists would get almost no relief if these supplies were distributed only through the state churches whose leaders do not recognize Baptists. There is also need of books for pastors, and for paper to print religious periodicals. The Displaced Persons problem still looms large. There are 800,000 of them still in western Europe and among them many Baptists. Help to them now will turn a spirit of hopelessness into hope.

The main address of the evening was delivered by Professor C. G. Rutenber of the Eastern Baptist Theological Seminary, on "The Christian Faith and the American Scene." He is a dynamic, rapid speaker who has much to say and the ability to say it well. His address was one of the outstanding features of the entire program. He opened with a word picture of the African savage in the silly popular song *Civilization* refusing the nerve-racking benefits of civilization in favor of his accustomed jungle life. From that he went on to develop the theme that our present day accomplishments leave much to be desired. Every preacher in the audience envied his extraordi-

nary ability to put his thought into striking, arresting sentences. His entire theme could well be summarized in one such epigram, "In this American scene the church has become militant and therefore moribund." For 45 minutes he held the attention of the crowd who listened with appreciative amazement and admiration. In conclusion he told the story of a dagger concealed in a cross and compared it to our present day church which has to depend on armed force to keep it alive. His tendency to pessimism was balanced by his belief that the Christian church can become the instrument of God's saving grace any time it makes the choice to do so. A house divided against itself cannot stand and the Christian church cannot support foreign missions and bombing missions. So the church must choose cross or dagger.

Thursday, May 27

FORENOON SESSION

WITHOUT further preliminaries after the opening prayer by Miss Birtie Laughery of Hamtramck, Mich., the President introduced Dr. Sherwood Eddy as "one of the great laymen of the church," who delivered what can only be described as a global address. It was based on his amazing travels across the earth, and his keen observation of conditions, trends, events, problems, and their possible solutions. More than 50 years ago he began his remarkable career as a missionary in India. He has visited Russia 15 times, and most of the other countries of Europe and Asia with comparable frequency. So he spoke with authority when he said that "the world today is an overcrowded neighborhood, like a global slum, but with very little brotherhood." This crowded world must now choose whether to use its recently discovered atomic energy to destroy the world or to build a better world founded on justice and abundance for all. The crucial problem which is made difficult by hysterical fear and the danger of American fascism, is to understand Russia. He praised Russia for her social ownership of the means of production, her removal of exploitation, absence of race prejudice, and other social benefits. He condemned Russia for her purges that have killed millions, her slave labor camps, and her denial of freedoms. Nevertheless American capitalism and Russian communism can exist in the same world but only on a four-fold standard of justice, brotherhood, liberty, and love. He urged four steps in developing relations with Russia: (1) put our own economic and social house in order, (2) support the Marshall Plan of aid to Europe, (3) seek an over-all understanding, and (4) hold the line against any further advance of

Russia. Amid this global tension the one bright spot is the hope of a great advance in Christian missions. Vividly he pictured the wide open doors in Japan, Korea, China, India, and by contrast America's enrichment by 52 billion dollars of war profits, a streamlined undamaged industrial plant, two thirds of the world's industrial production, two thirds of its gold supply, all at a time when all Europe and Asia are impoverished and 80% of the world's population are in poverty. So he challenged American Christians to rise to sacrifice and heroism and seek first the Kingdom of God on earth.

A vast array of miscellaneous business occupied the remainder of the morning session. Mrs. Leslie B. Arey reported on the National Committee of Woman's Work. Fraternal delegates were introduced, each of whom brought greetings, as follows: Mrs. Maria C. Garcia from Mexico, Antony Radig-woniuk of the Ukrainian Baptists in the United States, and Rev. Agustin E. Masa of the Philippine Islands. Dr. J. M. Dawson of the Committee on Public Relations which represents Northern, Southern, and Negro Baptists, addressed the Convention on recent developments in the church and state issue, Roman Catholic-Protestant tension, and religion in public schools. Dr. Hillyer H. Straton reported progress in the work of the Commission on Baptists and Disciples, emphasizing the theological studies being made on salvation and baptism.

Dr. Edwin T. Dahlberg likewise reported progress in the work of the Commission on Review, explaining, however, that this was never intended to be a "wastebasket for every gripe or headache of every delegate who has a grievance against the denomination," but a serious objective study of the structure and operations of the Convention and its agencies.

For his third devotional message Dr. George A. Buttrick based his meditation on the story of Nicodemus who three times met Jesus, and who was a righteous and successful man judged by all standards of his time. Dr. Buttrick showed nevertheless how he was insecure and aware of some fundamental lack. He needed to find a new spirit. So the prime need of our time is a recognition of the necessity of a new spirit, that the new spirit is the gift of God, an idea not palatable to our generation which thinks it can solve its own problems by its own efforts, wisdom, and gadgets. Man must find this new spirit or else he is doomed.

AFTERNOON SESSION

THE afternoon session opened with prayer by Rev. W. Drew Varney of South India. A large part of the program was devoted to a presentation

entitled "Work Along Flaming Frontiers," introduced by Dr. E. H. Pruden, of Washington, D. C. Eleven maps showing our mission fields were thrown on the screen. The curtains were then drawn to reveal 50 missionaries and nationals seated on the stage.

From these, four national leaders now in this country for study brought brief messages: Miss K. Chandravati of South India, presented a plea for the unity of all Christian groups in order that non-Christians might be impelled to say, "See how these Christians love each other!" Mr. Tha Loo of Burma, reporting the terrible destruction and persecution during the war, thanked American Baptists for help in rebuilding the churches in Burma, for medical supplies, food and clothing, but above all, "for sending us Jesus Christ without whom we cannot live." Mr. David Yu of China, brought greetings from the Christians of China and pictured "the open door for the Christian message. Jesus Christ is the only answer to the perplexing problems of China." Mr. Jose Yapp of the Philippine Islands, declared that missionaries are wanted more than ever before. "America must be the arsenal of spiritual values."

Highlights from the mission fields together with a graphic presentation of rising costs of living and maintenance were given by Dr. Pruden. Then Miss Hazel F. Shank, Woman's Board Foreign Secretary, gave a vivid, picturesque report of her recent trip to Burma and India. Wherever she went she was deeply impressed with: (1) growth numerically, spiritually, and in increased responsibility and leadership in spite of war with all its devastation; (2) great areas of life yet untouched; (3) the importance of the missionary in this great enterprise.

As a dramatic close to this presentation pictures were shown of new missionary appointees now on their fields, and then Rev. W. W. Parkinson, Candidate Secretary, presented the following recent appointees, who responded briefly, telling of their call to the mission field: Rev. and Mrs. Glenn R. Hill, Rev. and Mrs. Alfred Q. Benschoten, Miss Carol B. Brown, Mr. and Mrs. Gerden L. Johnson, Rev. and Mrs. R. F. Delano, Miss Evelyn C. Dixon, Rev. and Mrs. C. Verner Johnson, Miss Florence E. Wormser, Miss Marguerite E. Ordway, Miss Margaret B. Smith, and Rev. and Mrs. Raymond P. Jennings. Then the vast congregation rose and sang "Lead On, O King Eternal!"

The remainder of the afternoon was devoted to business. Members of the Local Committee on Arrangements were presented and given an ovation in appreciation of their efficient work. Rev. Valentino Pannizoli brought greetings from the Italian Baptist Convention of America. At the suggestion of Dr.

Dahlberg, "Happy Birthday" was sung to former President W. C. Coleman in honor of his 78th birthday. He then called his brother, Mr. Henry Dahlberg, to the platform, paying a tribute to him as the one who had led him to Christ, and he closed the session with prayer.

EVENING SESSION

AFTER the customary singing led by Rev. Elbert E. Gates, Jr. and a concert by the choir from Frances Shimer College, Mrs. Max Markley called the roll of those who direct our work in other lands. Then came the high point in the Convention when President Dahlberg commissioned the new missionary appointees of the Home and Foreign Societies. During the year 43 have been appointed by the Foreign Societies and 35 by the Home Societies. On the stage sat 39 from this great "Company of Shining Ones" as Dr. Dahlberg described them. To them he said, "In the name of Jesus of Nazareth and in the name of the Northern Baptist Convention, I wish to extend to you good wishes for a victorious journey through life." The audience, which filled the great auditorium, rose and sang "All Hail the Power of Jesus' Name."

Mrs. Anna Canada Swain brought the evening to a fitting close with her challenging address, "Dreamers and Castles," setting forth that there are great opportunities today both at home and abroad which call for our young people to dream and build castles. "Our newly adopted budget must become a required course in all of our churches. Our prayer should be that God will keep us building while the dream is in our hearts." The audience then rose and sang "The Son of God Goes Forth to War" and, with the benediction by Dr. Dahlberg, the greatest day in the Convention came to a close.

Friday, May 28

FORENOON SESSION

LEISURELY the crowd assembled for the morning session. Rev. Le Roy R. Mitchell, Negro Director of Chicago's Baptist Institute, offered the opening prayer.

Scheduled was the annual array of business sessions of the boards and societies for adoption of reports, and the election of officers and board members. (The full list of elections is published on page 371.)

Preceding this legally required annual panorama were two outstanding addresses of top quality in content and stimulation. First came Executive Secretary Gaines M. Cook of the Disciples of Christ who spoke on "Let Us Witness Together." Baptists

and Disciples can and should bear witness together, in evangelism, in Christian missions, and in the promotion of freedom. He offered strong arguments why Baptists and Disciples should unite, particularly since they held and believed the same principles such as spiritual freedom, regenerate church membership, equality of all believers, immersion as the form of baptism, the separation of church and state, and the autonomy of the local church. So he appealed for a merger of the two denominations as a union of two great movements of similar size, strength, leadership and message. The enthusiastic applause evidenced a sympathetic response to his plea for reunion. The prospect of its consummation is measureably nearer.

The second address, by Dr. Luther Wesley Smith, on "Our Protestant Heritage," was a remarkable utterance, packed with an amazing amount of historical information, replete with flashing, brilliant sentences, and delivered in customary vigorous fashion. Throughout the 40 minutes assigned him Dr. Smith held the closest attention. Tracing the history of Protestantism, the influence of Luther, Zwingli, the Waldensians, Peter Bruys, the Hussites, the Mennonites, all of whom made contributions to the historic principles of Baptists, such as soul liberty and the spirituality of the church, Dr. Smith showed that "the strains of many spiritual insights of many Protestant faiths are the real roots of our own prized faith and fellowship as Baptists." We should be proud of our forefathers and the essentials of our evangelical Christian witness to which they bore witness. Since these principles and essentials underlie the foundations of democracy and liberty, they make it of primary importance that Baptists maintain active, sympathetic, prayerful cooperation with other Christian denominations. "In a divided world seeking unity," declared Dr. Smith, "a divided church not seeking unity has little or no moral authority." And finally by proclaiming a faith born of the witness of God's Spirit to the individual soul, a strong and united Protestantism is the best bulwark against the menace of Romanism and the spread of Communism.

Felicitously Dr. Dahlberg introduced his successor, Dr. Sanford Fleming, following his election as new Convention President. Briefly Dr. Fleming responded, expressed appreciation of the honor conferred upon him, and called upon the audience and through them Baptists everywhere "never to forget that our most effective service results from a deep devotion to our Lord. Let us make this a great year in Baptist history because of our love for our Master, and our love for those whom He loves everywhere."

For his closing service of worship Dr. George A.

Buttrick chose "Evangelism," saying that it seemed strange for him as a Scotch Presbyterian to be urging evangelism upon a denomination noted for its evangelistic emphasis and witness through the centuries. In this confused, frustrated world when "livelihood has usurped the place of life and we have exploited the earth until we have forgotten the sky," men need Christ and His gospel, and the church cannot recover its glow of spiritual health until personal witnessing for Christ has been restored. "We fail in evangelism," said Dr. Buttrick in one of his terse, epigrammatical sentences, "not because we lack faith; we lack faith because we fail in evangelism." His searching closing question must be left for each individual Christian to answer. "We know that Christ has power, pardon, peace. Why do we not get excited about it?"

AFTERNOON SESSION

AFTER the opening prayer by Miss Eva M. Shepard of Belgian Congo, the Council on Christian Social Progress, with Secretary Donald B. Cloward presiding, through the introduction of the Smith Family, dramatically portrayed the excellent work which is being carried on in race relations, better home relationships, propaganda against the liquor traffic, and the influencing of legislation in Washington. Among other interesting features in this presentation was an explanation by Dr. Jitsuo Morikawa, pastor of the First Baptist Church, Chicago, of the successful interracial experiment being worked out in that church. Said Dr. Morikawa, "We are specializing in Jesus Christ. Race relations come in only incidentally. We are a fellowship of Christ." Another interesting feature was the screen production of "Thurman Harris and His Conscience," showing how easy it is for us to live a life which bars out all others except our own exclusive membership.

Under the direction of Prof. G. A. Lehmann, the choir of the Colgate-Rochester Divinity School sang four anthems and received a great ovation.

Dr. Gunnar Westin brought fraternal greetings from the Swedish Baptists. Greetings were sent from the Convention to the Swedish Baptist Centennial and to the East China Baptist Centennial.

The remainder of the session was given over to business. Nominations were presented for the M. & M. Board, the Council on Christian Social Progress, Finance Committee, and delegates to the Federal Council of Churches in America. All were elected as nominated.

A proposal for a World Peace Movement was presented by Dr. W. O. Macoskey, Tacoma, Wash., and seconded by Miss Margaret Applegarth, New York City. After brief discussion as to how such a

gigantic undertaking would be financed, the proposal was approved by an overwhelming majority. To many this seemed one of the convention's most important decisions.

A Declaration on Denominational Cooperation was presented by Rev. Clayborn Johnson of Rochester, N. Y. There was not enough time for discussion and so the time was extended 30 minutes. A motion by Dr. Earle V. Pierce to refer it to the Commission on Review was lost. Mrs. Leslie E. Swain in urging its adoption said, "A sense of security is essential. Our missionaries need our undivided loyalty." The Declaration was thereupon adopted and it was ordered printed and distributed to the churches. The session closed with prayer by Dr. Frank B. Fagerburg.

EVENING SESSION

PRESIDENT Dr. H. Theodore Sorg, of the Board of Education and Publication, opened the session and introduced Miss Carrie Dollar, National President of the Baptist Youth Fellowship, as Chairman for the evening's program which was entirely sponsored by the Youth Fellowship. The 50 winners of National College Scholarships were announced. They were the result of careful selection from 900 candidates nominated by pastors. The following four winners were present: Gwendolyn Brennert, Dayton, Ohio, Wayne Clark, Jr., Waukegan, Ill., Anne Grarup, Sheffield, Iowa, and Donald Hartung, Oak Park, Ill. In addition to the 50 scholarship winners, 23 others received recognition awards.

Vividly on the screen Mr. Forrest Fordham presented the origin and development of the Disciple Plan for witnessing. Five enthusiastic young people challenged the audience as they related their experiences of the effectiveness of the Disciple Plan in vitalized Christian living, namely, June Rose Anderson on Evangelism, Ernestine Moore on Service, Bill Jackson on Frontiers in Student Life, Cay Hermann on Money—The Acid Test of Our Sincerity, and Kenneth Dodgson on The Roots of Our Faith—The Bible.

This interesting youth program reached its climax when Rev. Roger Fredrikson, National Secretary of Discipleship and Life Service, addressed the great audience on, "Our Restoration of the Redemptive Fellowship." The Discipleship Plan calls for a discovery of the true nature of the church and its mission; for a revitalizing of the meaning of the Holy Spirit in the life of the church; for a rediscovery of the message and power of the Bible; for a coming back to a sense of the witness of the church. It is an attempt to express God's claim on Baptist youth in this generation. A prayer of dedication by Rev.

Oliver deW. Cummings brought this challenging evening to a close.

Saturday, May 29

FORENOON SESSION

FIRST on the order of business, after Miss Dorothy Holland's opening prayer, was the adoption of resolutions which covered such timely and relevant issues as evangelism, comity relations with other Christians, national affairs, race relations, civil rights, peacetime military conscription (*the third time this has been presented*), amnesty for conscientious objectors, labor relations, religion in public schools, separation of church and state, beverage alcohol, world relief, displaced persons, President Truman's Embassy at the Vatican, the United Nations, Soviet Russia, Militarism in the United States, Atomic Bomb Penitence on August 6 (*anniversary of Hiroshima*), and peace education. The report included a well expressed appreciation of Milwaukee civic and Baptist hospitality. The resolutions expressed Baptist sentiment and conviction so thoroughly and adequately that they were approved unanimously with only a few minor amendments. In other years resolutions have been subjected to intense and sometimes acrimonious debate. The resolution protesting Mr. Taylor at the Vatican was ordered to be sent immediately to President Truman with a firmly expressed but courteous letter indicating that Baptists intend to implement that protest by appropriate action.

The remainder of the session was assigned to the Board of Education and Publication. Following a 15-minute concert by the choir of the Baptist Missionary Training School, President Dahlberg briefly reviewed the history of the Board of Education, ending with the launching of its New Development Program in 1945. Director Donald Faulkner of the Department of Schools and Colleges emphasized the high academic standards, religious emphasis, and preparation for Christian citizenship in the 63 institutions under Baptist sponsorship, his talk being supplemented by a series of colored slides on the huge screen. Two addresses by college presidents followed. Dr. A. B. Martin of Ottawa University stressed the relation of the church to the church college and the obligation of support in these days of high costs when income from tuition and invested funds is insufficient. Dr. K. I. Brown of Denison University outlined what the college contributes to the church in reaffirming the essential spiritual nature of man, education maintained on a high ethical plane, and the appointment of teachers who combine scholarship with Christian conviction. Dr. Luther Wesley Smith

concluded with an emphasis that Baptist schools "are what we have made them by our thought, concern, prayer, and support." The Board's Chairman H. Theodore Sorg interpreted a series of stage demonstrations of four departments of activity: business and finance, publications, education in home, church, and community, and higher education. Scenes showing committees in session, staff conferences, college students, and a meeting of student pastors helped to visualize the function and service of these departments. Rev. George C. Fetter of Lawrenceville, Kans., offered the prayer of consecration.

The final worship service of the Convention was conducted by new President Harold W. Tribble of Andover-Newton Theological School whose message was related to education. Speaking to his theme, "The Laborers Are Few," he urged three responsibilities on Christians: (1) revive the altar of Consecration and send their sons and daughters into Christian service; (2) equip these young people with the best education and training that can be provided; and (3) provide better support for ministers, missionaries, and other denominational servants. "When we ask our young people to dedicate their lives we should dedicate our money to support them," said he in conclusion.

AFTERNOON SESSION

NO Convention session was scheduled for Saturday afternoon. The women went to their customary Woman's Rally, the theme of its program being "The Miracle of Missions." A report is on page 373.

EVENING SESSION

ALTHOUGH the American Legion was reported to have made efforts to bring a great crowd of Milwaukee citizens to the Saturday evening debate on peacetime military conscription, the audience was the smallest of any evening session. This was announced and projected as "A Town Meeting" on the subject, "Will Increased Military Preparedness Help to Make America Secure and Contribute to an Enduring Peace?" Four men were scheduled to speak and then answer questions from the audience. It was an intensely interesting evening and the searching questions evidenced profound concern over this basic problem in American foreign policy.

Dr. Daniel A. Poling of Philadelphia, Pa., spoke in the affirmative. Declaring that he hates war and that neither war nor peace can be isolated, he argued that military preparedness will keep America out of war by keeping America strong until eventually the United Nations can police the world. He supported universal military training to assure the world of

America's intention to support the United Nations. He deplored the opposition of the churches and said they ought to accept U M T and insist on the necessary moral safeguards to protect the young men who would be compelled thus to undergo training.

Dr. Bernard C. Claussen of Cleveland, Ohio, spoke in the negative, picturing the unimaginable fiendishness of a new war with the new weapons that destroy without discrimination. He warned that military plans always provoke reprisals and urged that America abandon "this anachronistic faith in armed power" and follow the better way toward American security and an enduring peace. "One tenth of the money now demanded by our armed forces," said he, "could build a peaceful world, would strengthen the United Nations, and would contribute to international understanding based on friendly knowledge and compassion." So he set forth a program of meeting with "clear-eyed and candid eagerness" the request of Russia for conversations and progressive disarmament.

Third speaker was Chairman Perry Brown, of the American Legion's National Security Commission, who claimed that American military preparedness, supported by universal military training, was needed "to give the posture to this nation necessary to effectively support its new foreign policy," to make America secure, and to support the United Nations until it will provide a world peace force to maintain law and order. America must therefore choose between peace at any price and peace with strength. This policy must be maintained throughout the period required for European rehabilitation through the Marshall Plan.

Final speaker was Dr. Walter White, Secretary of the National Association for the Advancement of Colored People. Supported by factual data and numerous quotations he showed that for the American people to embark on the proposed policy of military preparedness and to become involved in a third World War would compel a military budget of 120 billion dollars, indescribable inflation, abolition of civil rights, dictatorial regimentation of manpower and capital as absolute as that in Russia, multiplied taxes, and a system of American military communism. One of the reasons why this preparedness program is needed, said he, is the lack of democracy here at home, particularly in our treatment of people of color. This is being exploited and propagandized by Russia as the champion of racial and religious equality. The alternative to militarization with its inevitable war and total obliteration is a positive program of justice, equality, and opportunity everywhere.

Throughout this long and stimulating evening

President Dahlberg presided with unimpeachable fairness. He gave everybody who wished to ask a question the opportunity of asking it. Some were excruciatingly funny in their connotation, as the one asked by an American Legionnaire about America "again being caught with her pants down" in lack of preparation for two world wars. It was significant, however, that all questions asked by American Legionnaires, men and women, were directed to Dr. Poling. Is the inference justifiable that he would give the answer that the questioner expected?

As a prelude to the evening the audience sang "America the Beautiful" and "My Country, 'tis of Thee," and then listened with keen delight to a 15-minute concert by the handsomely robed and superbly voiced choir of Dr. Dahlberg's church in Syracuse who had come to Milwaukee in a dozen Mercury cars and station wagons loaned by a member of the church. Dr. Ralph Walker of Portland, Ore., offered the closing prayer.

Sunday, May 30

AFTERNOON SESSION

NO Convention session was scheduled for Sunday morning. Delegates attended services in Milwaukee churches, 75 of which, representing eight denominations, had visiting Baptist preachers in their pulpits.

The Convention Church service was held Sunday afternoon and had to compete with Milwaukee's colorful, pageantic, patriotic Memorial Day Parade which moved past the auditorium. The traffic policemen were considerate and now and then opened passageway through the crowds lining the street to witness the parade so that Baptists might get through to the auditorium. Dr. Clarence W. Cranford led the worship service, assisted by the Syracuse choir. The Convention sermon was preached by Dr. Samuel Macaulay Lindsay, for the past 27 years pastor of the First Baptist Church in Brookline, Mass. Using as text the familiar passage, "There go the ships," and as theme "Ships Anchored in the Sun," he began his message with a fascinating review and appraisal of the contribution of ships to civilization. He selected five historic ships, each of which had been instrumental in giving humanity something of infinite worth and challenge. On the ship on which Jesus had sailed the Sea of Galilee the disciples were made aware of their faith in Him as Son of God. The ship on which Paul sailed to Rome had begun the missionary movement. The ship on which Columbus had discovered America had opened the new world which today possesses the immense atomic power

that must be controlled. The ship on which the Pilgrims had arrived brought democracy and freedom to America, and the shipwrecked ship *Birkenhead*, on which had first been heard the words, "Women and children first," had brought chivalry into human relationships. His closing plea was to accept the challenge of these ships to discipleship, missions, new discoveries and problems to be solved, democracy, and chivalry, and thus help build a better and finer world in our time. Here was a refreshingly new type of sermon, with exquisite literary composition, poetry and symbolisms. Its word pictures and five-fold challenge will long be remembered.

EVENING SESSION

SOMEBODY had to bring this Convention to an inspiring close and that honor was assigned to President C. O. Johnson of the Baptist World Alliance. Humbly he acknowledged his place in the presidential line of succession, John Clifford, R. S. MacArthur, E. Y. Mullins, John MacNeill, George W. Truett, and J. H. Rushbrooke. His assigned topic was based on the program theme, "To the Work," which he combined effectively with his theme at the recent Southern Baptist Convention, "Follow Me." We are summoned to work because Jesus commanded it, set the example, there is a job

to be done, the night is coming when no man can work, and today's wide open doors of stark need and glorious opportunity. His closing plea was based on the preamble of the Baptist World Alliance with its emphasis on "essential oneness," "brotherhood," "service," and finally "cooperation," which meant urgently needed cooperation between Northern and Southern Baptists, cooperation among all Baptists, and cooperation with other Christians "who are not Baptists but who are planting the seed of the gospel and essentially are planting the same seed in which we Baptists believe." Preceded by the massed choirs of Milwaukee Baptist churches who sang five anthems, Dr. Johnson had a superb setting which helped to make this memorable address the fitting climax of the Convention. Impressive was the response to his challenge in the lifting of hands throughout the vast hall as the audience pledged support and commitment to the work that has to be done.

The Enrolment Committee announced that 3,039 delegates and 1,339 visitors had registered, a total attendance of 4,378.

After a brief, gracious valedictory by President Dahlberg, a rising tribute of appreciation of his magnificent leadership, and the closing hymn, "Onward, Christian Soldiers," Dr. Dahlberg pronounced the benediction, and the Convention adjourned.



The breakfast meeting of the Foreign Mission Board at which seven new missionaries (at rear of picture) were appointed. Chm. Charles L. Aldrich is addressing them

New Foreign Missionaries Appointed at Milwaukee

FOLLOWING its usual custom the Foreign Mission Board met daily for breakfast during the Convention week. At one breakfast session seven candidates for appointment as missionaries were presented. After the usual examination and on recommendation by the Committee on Candidates they were duly commissioned. They are Miss Althea Anderson (fiancée of Burchard P. Shepherd already in Burma),

Rev. and Mrs. Robert F. DeLano for Burma, Miss Evelyn Christine for Burma, Rev. and Mrs. Carl V. Johnson for Bengal-Orissa, and Miss Marguerite E. Ordway (fiancée of Rev. John N. Nicholson now at Berkeley Baptist Divinity School preparing for service in Japan.) Their appointment brings the number of new missionaries appointed by the Foreign Mission Society to a total of 33 since May 1, 1947.

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

The Gospel Triumphs Over Community Hatreds

By FRANK P. MANLEY

AT Jadadevi something happened recently the like of which I have never seen before. In this town, as almost everywhere, there are two separate hamlets of untouchables, Harijans (God's people) as Mahatma Gandhi called them. The antipathy between the two communities, both at the bottom of India's social scale, is a social phenomenon without parallel elsewhere in the world.

The Madiga hamlet (as one out-caste group is called) had become all Christian. Not one family remained outside the faith. In the Mala hamlet, a half mile distant, there had long been just one Christian family. In fellowship with this family the Christians of the other hamlet had been making a special effort to win the confidence, friendship and faith of the remaining Malas.

Our first evening was given to a mass meeting in the Mala hamlet. With bright lights, music and song our party and a crowd of the Madiga Christians went in procession. In the central open space a great crowd gathered. As was our custom, two Seminary students gave their testimonies, and two of the teachers preached. The attention did not waver though the hour became late. At last there was the challenge: "Who will stand forth for Christ?" This meant in plain speech: "Are you Malas ready to abandon ancient prejudices and join with those who were once called Madigas in the new life in

Christ." An elderly man arose. One by one a dozen others followed. Then a woman joined them.

As the local pastor, Mr. Yerragudla John recorded their names, plans were made for baptism in the morning. But what evidence of good faith tonight? They said . . . "Cut off our *juttus!*" . . . the ceremonial lock of hair which universally distinguishes a Hindu of whatever caste. The leader of the group came to me and bowed his head. A pair of scissors was put into my hand and he was forthwith shorn of that which was the public sign of the old life. I am not a skillful barber so the trimming was completed by a Christian youth from the Madiga hamlet aided by a seminary student. What a picture it was—this midnight barbering. Age-old tensions were melting away in a mood of comradeship. A group of Malas having their hair trimmed by a Madiga! The grace of God and the love of Christ had obliterated ancient barriers. Upon such victory over human barriers depends not only the peace of India but of the world.

The next morning a great company from the two hamlets walked a mile to the Pillaperu River. The number of candidates for baptism had increased to 29, men and women, including some new decisions from the Madiga hamlet. The candidates were seated on the sand. The Christians stood, circling them around and sang a hymn new to me, a lovely melody, of praise and gratitude. After a brief address had been delivered, Pastor John went down into a pool of clear deep water. As the new believers were led out one by one to

be united with Christ in the likeness of His death our prayer was very earnest that they might also walk with Him in newness of life. After the ceremony the Seminary party walked on two miles through picturesque wilderness to a remote Christian hamlet. There we had happy fellowship, rested, ate our noon meal. After a service with the Christian group late in the afternoon we walked back to Jadadevi. Reaching camp we had our supper which kind hands had ready and waiting. Then a final meeting.

Baptisms Every Month in India

We have had the joy of witnessing Baptisms every month, and almost every day of the month, certainly every week. This in spite of Indian Independence. The previous extreme reluctance of the Hindus to see anyone accept "the white man's religion" has lost its edge apparently, by the simple fact of the passing of white supremacy. Two villages in Udayagiri field where the gospel has been preached for 20 years, seemingly in vain, broke with Hinduism last month. Practically the entire leather worker community in each village publicly testified of the religious security they found in our Lord Jesus Christ. In Kavali also the gospel has entered into several hitherto closed villages, though with fewer converts but with just as much joy and persecution. Kavali town church is planning a baptismal service of nearly 100 candidates. These have accumulated during the delay in building a cement out-door baptistry. There has been an unexpected attend-

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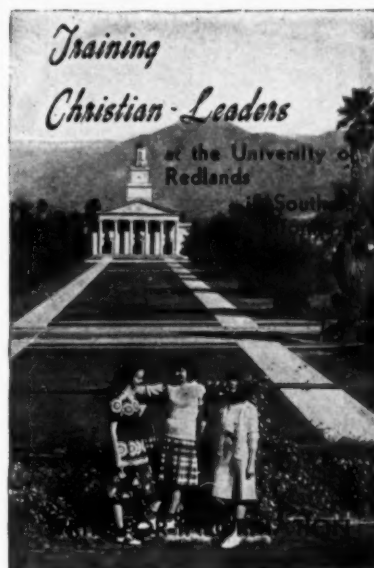
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ance at the weekly English Service at Kavali. It was rumored that after the British cleared out there would be a revulsion against everything English; the written language, the spoken language, the chronology, currency, stamps, books, statues, names of streets, medicines, etc. So this interest in English gospel preaching is surprising and delightful.—Rev. Bixler Davis, Kavali, South India.

They Sang the Gospel Far Into the Night

Recently we attended an Angami Naga Association meeting about 20 miles from Kohima. We traveled 18 miles in our jeeps over a one-way, steep dirt road that
(Continued on following page)

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twisted about so much that our
fellow missionary Rev. George
Supplee said he could see the back
of his head going around the
corner. The last two miles we
walked which were so steep that it
took us almost two hours. The
meeting was held in Tuophema, a
Christian village of 64 houses.
There were 1,100 delegates pres-
ent. We were impressed by the
large number of men and young
people. There was a meeting Fri-
day night, three meetings on Satur-
day, and three on Sunday, and at
each there were two or three ser-
mons by the Naga pastors. There
were nine special musical numbers.
It was the first time the people had
seen an accordion, and so the chief
of the village, dressed in his bright
red blanket, insisted on carrying
Mrs. Houston's accordion to and
from the meetings. On Saturday
many of the delegates went over
to the non-Christian village and
held an evangelistic meeting.

The Christian village had erected
a large tabernacle of bamboo and
thatch for the Association, and
paid for all the food the delegates
ate. This must have seemed a tre-
mendous sum, considering that 30
cents a day is good wages for a
man. Far into the night we could
hear the delegates singing gospel
songs around their fires, and before
daylight Monday morning the
strains of hymns could be heard as
they started on the paths to their
villages.—Howard Houston, Gola-
ghat, Assam.

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The Foreign Mission Society has purchased from the publishers the remaining supply of the fourth edition and is now offering them for retail sale at \$1.00 per copy, a saving of \$1.75 on the original price. Moreover the Society proposes to apply 50 cents from the sale of each copy to an Edward H. Clayton Memorial Fund and to use the sum thus realized in East China,

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Convention Elections at Milwaukee

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COUNCIL ON FINANCE AND PROMOTION

Term Ending 1951: East—Rev. George Bolster, Freeport, Me. Rev. S. T. Hardin, Orange, N. J. M. E. Witmer, Portsmouth, N. H. R. A. Whipple, Bridgeport, Conn. Central—Rev. R. E. Gronseth, Madison, Ind.



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JUNE 11 to 14

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SEPTEMBER 2, 1948**

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LIBERTY, MISSOURI

Rev. D. N. Barr, Waukesha, Wis.
David Lichenstien, St. Louis, Mo.
Homer Ferguson, McPherson, Kan.

West—Rev. H. E. Coulter, Ogden,
Utah. Rev. C. G. Osborne, Burlingame,
Cal. Herrald Higgins, Globe, Ariz.
C. E. Brown, Spokane, Wash. Term
Ending 1950: *East*—E. V. Barrie,
Brattleboro, Vt. A. L. Lemmon, Pitts-
burgh, Penn. *Central*—W. E. Erler,

Toledo, O. R. B. Elrod, Lincoln, Neb.
West—D. D. Marks, Portland, Ore.
W. F. Tucker, Los Angeles, Cal. Term
Ending 1949: *East*—Miss Jean Beck,
Worcester, Mass. L. L. Allen, Provi-
dence, R. I. *Central*—Gordon Smith,
(Continued on page 370)

A Call to Prayerful Action

Northern Baptists join the "Back to Peace Movement" by
voting in Milwaukee to launch their own

WORLD PEACE MOVEMENT

*"We are convinced that in the Christian Gospel there is a
positive program of peace, good will and brotherhood great
enough to challenge this present world situation and to
create the will to and the conditions of peace."*

★ ★ ★ ★ ★

Send at once your "Dollars for Peace" to the Council on
Finance and Promotion of the Northern Baptist Conven-
tion, 152 Madison Avenue, New York 16, N. Y. *Designated*,
"DOLLARS FOR PEACE."

Milwaukee Commentary

(Continued from page 337)

① THROUGH THE GENEROUS PROVISION of former Convention President W. C. Coleman, the Convention addresses and discussion comments were recorded on the Webster Recorder and will be available to churches who have the reproducing equipment. Faithfully, day after day, Mr. Coleman sat at his recording machine and noiselessly operated its revolving disks. He seemed to find as much real satisfaction and enjoyment in being a recording engineer as a boy in operating a new mechanical toy.

And thereby he has rendered the denomination a great service.

① IT WAS A HAPPY SUGGESTION of Song Leader Elbert E. Gates at an opportune time each day to call for a two-minute recess during the singing, ask the audience to stand, and then everybody introduce himself, greet and shake hands with the delegates seated immediately around him. These moments of salutation interspersed amid the business of the day helped mightily in promoting fellowship, and added to the cordial spirit of friendliness that characterized the Milwaukee Convention.

Milwaukee Elections

(Continued from page 369)

Sioux Falls, S. D. M. E. Aldrich, Des Moines, Iowa. *West*—A. A. Brown, Littleton, Col. Weldon Hedges, Reno, Nev.

FOREIGN MISSION SOCIETY

President—Eugene McCarthy, St. Louis, Mo. *Vice-President*—Mrs. Max Markley, Bluffton, Ind. *Recording Secretary*—Rev. H. E. Hinton, Creskill, N. J. *Treasurer*—Forrest Smith, Scarsdale, N. Y.

Board of Managers—Term Ending 1951: Rev. F. B. Fagerburg, Los Angeles, Cal. Mrs. E. B. Pease, Glasgow, Mont. Rev. E. H. Pruden, Washington, D. C. Rev. R. G. Schell, Chicago, Ill. Dean Peder Stiansen, Chicago, Ill. Rev. G. M. Torgersen, Ridgewood, N. J. Rev. Gerald Watkins, Rochester, N. Y. R. R. Williams, Summit, N. J. D. M. Goodwin, Boston, Mass.

WOMAN'S FOREIGN MISSION SOCIETY

President—Mrs. L. E. Swain, Craigville, Mass. *Foreign Vice-President*—Mrs. L. B. Arey, Chicago, Ill. *Home Base Vice-President*—Mrs. F. C. Wigington, Carnegie, Pa. *Recording Secretary*—Mrs. A. J. Mitchell, Newark, N. J.

Board of Managers—Term Ending 1951: Mrs. M. B. Barker, Fresno, Cal. Mrs. R. W. Blackmur, Minneapolis, Minn. Mrs. K. I. Brown, Granville, Ohio. Mrs. J. W. Decker, White Plains, N. Y. Mrs. M. B. Hodge, Portland, Ore. Mrs. R. C. Harriess, Fremont, Neb. Mrs. E. B. Breeding, Scarsdale, N. Y. Mrs. L. E. Jackson, Sommerville, Mass. Mrs. R. L. Palmer, Detroit, Mich. Term Ending 1949:

Mrs. H. M. Mason, New London, Conn.

HOME MISSION SOCIETY

President—Rev. S. W. Powell, Boston, Mass. *Vice-President*—C. H. Velte, Neenah, Wis. *Second Vice-President*—Rev. Charles Harding, Rochester, N. Y. *Third Vice-President*—Mrs. R. C. Keys, Clarksburg, W. Va. *Secretary*—Rev. R. D. Goodwin, Tenaflly, N. J.

Board of Managers—Term Ending 1951: C. T. Cady, Tarrytown, N. Y. C. F. Wheaton, New York, N. Y. J. J. Whittner, New York, N. Y. Rev. W. R. Cole, Detroit, Mich. Rev. F. E. Dean, Rochester, N. Y. Rev. C. W. Cranford, Washington, D. C. Mrs. F. W. Skoog, Providence, R. I. Rev. G. K. Keagan, Los Angeles, Cal. Wendall Gangwish, Shelton, Neb.

WOMAN'S HOME MISSION SOCIETY

President—Mrs. C. E. Deems, New Brunswick, N. J. *Eastern Vice-President*—Mrs. Joseph Davis, Philadelphia, Pa. *Mid-Western Vice-President*—Mrs. V. O. Wik, Des Moines, Ia. *Western Vice-President*—Mrs. W. R. Lee, Denver, Col. *Recording Secretary*—Mrs. T. W. Aishton, Brooklyn, N. Y.

Board of Managers—Term Ending 1951: Mrs. H. L. Brown, Nyack, N. Y. Mrs. W. A. Chase, Medford, Mass. Mrs. S. L. Halsey, Long Beach, Cal. Mrs. W. J. Lake, Freehold, N. J. Mrs. Arthur Lippke, Jamaica, N. Y. Mrs. P. J. Meginnis, Cicero, Ill. Mrs. H. L. Poffenberger, Harrisburg, Pa. Mrs. J. P. Weaver, Chicago, Ill. Mrs. W. H. Larick, Euclid, O.

EDUCATION AND PUBLICATION BOARD

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veen, Chicago, Ill. *Vice-President*—W. W. Charters, Maple City, Mich. *Treasurer*—E. L. Ruth, Philadelphia, Pa. *Secretary*—W. Z. McLearn, Philadelphia, Pa.

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HISTORICAL SOCIETY

President—Prof. R. E. E. Harkness, Chester, Pa. *First Vice-President*—Rev. E. A. Harrar, Camden, N. J. *Second Vice-President*—Dr. W. B. Lippard, New York, N. Y. *Recording Secretary*—Rev. P. M. Humphreys, Hightstown, N. J. *Treasurer*—G. O. Phillips, Philadelphia, Pa. *Corresponding Secretary*—Prof. R. E. E. Harkness, Chester, Pa. *Librarian*—Dean C. E. Batten, Chester, Pa.

Board of Managers—Term Ending 1951: Prof. G. B. Ewell, Rochester, N. Y. Prof. R. E. E. Harkness, Chester, Pa. Rev. Coe Hayne, St. Joseph, Mich. Rev. Rittenhouse Neisser, Livingston, N. J. Rev. J. W. Sillen, Watertown, Mass. Rev. R. E. Marcus, Parkerford, Pa. Rev. E. A. Harrar, Camden, N. J. Dr. W. B. Lippard, New York, N. Y. Rev. J. C. Slemph, Philadelphia, Pa. Term Ending 1950: Prof. R. R. Crozier, Kansas City, Kans. Term Ending 1949: Rev. J. A. Bonner, Fairmont, W. Va.

The Hopelessness of Godlessness

A Meditation on Today's International Chaos

By REUBEN E. NELSON

A WELL KNOWN Baptist on his return from a special mission to Washington, D. C., to confer with legislators on world issues reported to me a mood of hopelessness and a lack of moral direction that was most startling.

This same mood of hopelessness is reported among groups of young people in Europe. During their adolescent years they went through the devastating experience of war and now they are emerging into manhood and womanhood at a time when the world seems to be slipping perilously toward chaos in international relationships.

As I have pondered over these disquieting and indeed terrifying reports I have turned again to a phrase in *Ephesians 2:12*. How modern because it is so timeless, is Paul's description, "having no hope and without God in the world." The *hopelessness* of the world is explained by the fact of its *Godlessness*.

On the other hand, whenever and wherever men come to know God through His Son, Jesus Christ, a sense of hope emerges and a determined direction becomes apparent. This is the glory of our world missionary task. In a hopeless world the missionary minded Christians must provide the needed leadership toward the dawn of hope.



GREEN LAKE CONFERENCES

Summer Season of 1948

The schedule of national summer conferences (Group I), season of 1948, at the Northern Baptist Assembly, Green Lake, Wisconsin and open to all interested, is as follows:

GROUP I

- June 16-24—NATIONAL YOUTH CONFERENCE
- June 29-July 6—NATIONAL LAYMEN'S CONFERENCE
- June 29-July 9—NATIONAL SENIOR HIGH CAMP
- July 6-12—NATIONAL STEWARDSHIP CONFERENCE
- July 13-21—NATIONAL CHRISTIAN EDUCATION CONFERENCE
- Aug. 3-11—NATIONAL MINISTERS CONFERENCE
- Aug. 3-11—NATIONAL CONFERENCE ON EVANGELISM
- Aug. 11-19—NATIONAL MISSIONS CONFERENCE
- Aug. 20-30—NATIONAL CONFERENCE ON RELIGIOUS MUSIC, ART, AND DRAMA.
- Aug. 30-Sept. 6—GENERAL BIBLE CONFERENCE

In addition the following special conferences (Group II), designed primarily for limited groups of people particularly interested and seeking special training, are also scheduled:

GROUP II

- June 28-July 12—LABORATORY LEADERSHIP TRAINING SCHOOL
- July 8-13—CONFERENCE ON CHRISTIAN SOCIAL EDUCATION
- July 13-27—CONFERENCE FOR LOCAL DIRECTORS OF CHRISTIAN EDUCATION
- Aug. 3-16—JUNIOR HIGH CAMP LABORATORY
- July 6-12—BUSINESS AND PROFESSIONAL WOMEN'S CONFERENCE
- Aug. 17-27—YOUNG ADULT FAMILY CAMP
- Aug. 16-20—RELIGIOUS WORKSHOP

Each conference has a registration fee which must be paid in advance. Inquiries and requests for room reservations should be addressed to The Registrar, Northern Baptist Assembly, Green Lake, Wis. Daily rates include room, meals, and service fee and range from \$3.50 to \$9.00 per person. The higher rates are for rooms with private bath in the Roger Williams Inn, the spacious and superbly furnished hotel on the shore of the lake. Any reservations may be cancelled up to three weeks before the date of the conference for which registration is made. In such cancellation two-thirds of the fee will be refunded.

Green Lake Scholarships for Baptist Pastors

Available to Baptist pastors whose salaries are about \$2,200 or less per year, are 100 scholarships to the Pastors Conference and to the Conference on Evangelism at Green Lake during the coming summer. Dates are August 3-11.

The scholarships will be in the form of vouchers with a value of \$30 when presented at the business office at Green Lake in payment of entertainment expenses. The scholarships are offered by the Ministers Council of the Northern Baptist Convention in cooperation with the Department of Evangelism of the American Baptist Home Mission Society and the Council on Finance and Promotion.

Applications for scholarships to attend the Conference on Evangelism should be sent to Dr. Walter E. Woodbury, 212 Fifth Avenue, New York, 10, N. Y.

Applications for scholarships to attend the Pastors Conference should be sent to Dr. Vernon L. Shontz, Capital at Fourth, Springfield, Ill.

This offer is not available to any pastors who were awarded scholarships last year.

MISSIONS CROSS WORD PUZZLE PAGE

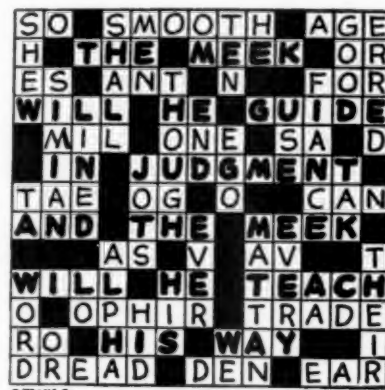
No. 51—Contentment

ACROSS

1. "Ye have not chosen me . . . I have chosen you" John 15:16
3. "quiet and peaceable life in all. . . ." I Tim. 2:2
8. "heard that, . . . was content" Lev. 10:20
9. A city of Benjamin. I. Chron. 8:12
10. ". . . is a handful with quietness" Eccl. 4:6
14. . . . of the Chaldees. Gen. 11:28
16. Girl's name
18. Native mineral
19. High-priest and judge of Israel. I Sam. 1:9
20. "a living . . . is better than a dead lion" Eccl. 9:4
21. "feed me . . . food convenient for me" Prov. 30:8
23. Ancestor of Jesus. Luke 3:28
24. "and riding upon an . . ." Zech. 9:9

26. Awesome

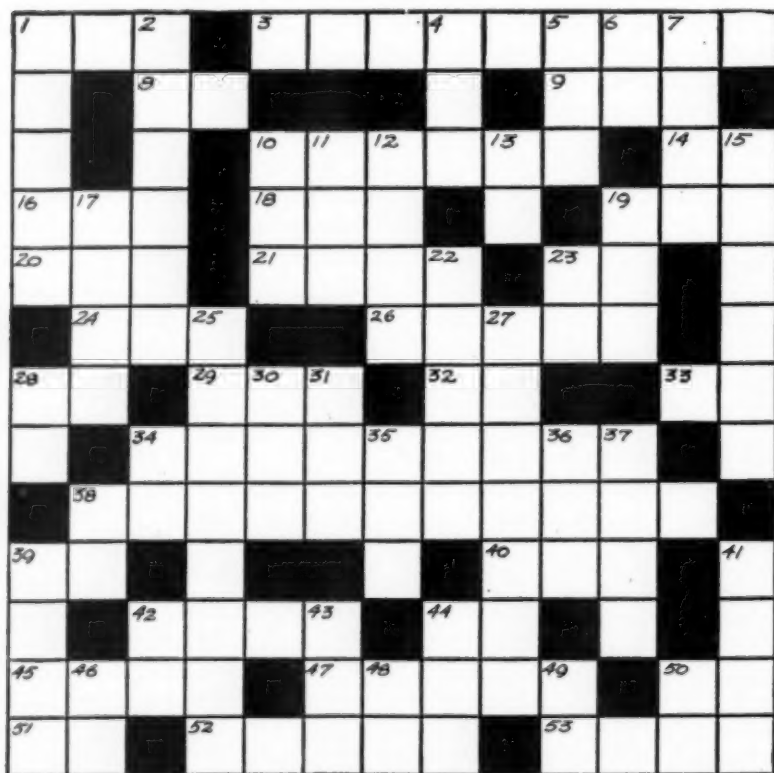
28. ". . . that men would praise the Lord" Ps. 107:15
29. Heavy black liquid
32. Hawaiian lava
33. ". . . content with your wages" Luke 3:14
34. "The sleep of a . . . man is sweet" Eccl. 5:12
38. Satisfaction
39. Note in scale 40. Greek letter
42. "merry heart doeth good . . . medicine" Prov. 17:22
44. Half an em
45. "Let us not be desirous of . . . glory" Gal. 5:26
47. "whatsoever . . . I am, therewith to be content" Phil. 4:11
50. Father
51. "Better . . . a dry morsel, and quietness" Prov. 17:1
52. "Oh how . . . is thy goodness" Ps. 31:19
53. ". . . the whole world, and lose" Matt. 16:26



Last Month's Puzzle

DOWN

1. "eat thy . . . with joy" Eccl. 9:7
2. "be content with such . . . as ye have" Heb. 13:5
4. ". . . us be therewith content" I Tim. 6:8
5. "give me neither poverty . . . riches" Prov. 30:8
6. Same as 44 across
7. "make his . . . enjoy good in his labour" Eccl. 2:24
10. "unto me every knee shall . . . Isa. 45:23
11. A son of Gad. Gen. 46:16
12. Wig
13. Altar of testimony. Jos. 22:34
15. "better than the . . . of many wicked" Ps. 37:16
17. Father of Shem, Ham, and Japheth. Gen. 6:10
19. "how long will it be . . . they believe me". Num. 14:11
22. "A merry . . . maketh a cheerful countenance" Prov. 15:13
23. East Indies
25. "turneth the wilderness into a . . . water" Ps. 107:35
27. "having food and . . ." I Tim. 6:8
28. "whether he eat little . . . much" Eccl. 5:12
30. About
31. "Deliver thyself as a . . . from the" Prov. 6:5



34. "... I am with you alway"
Matt. 28:20
35. Girl's name
36. "Cast the ... on the right
side" John 21:6
37. "which strain at a ... and
swallow" Matt. 23:24
38. Calcium
39. Third son of Jacob. Gen. 29:34
41. "little with righteousness
Our text is 1, 3, 21, 38, 51, 52 and 53 combined.
- ... great revenues without
right" Prov. 16:8
42. Chinese measure
43. Compass point
44. "that he should ... and
drink" Eccl. 2:24
46. "For ... he thinketh in his
heart" Prov. 23:7
48. Tantalum
49. For example 50. 3.1416

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

The Miracle of Missions

A Report of the Joint Meetings of the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society at Milwaukee

By MARY EDITH AREY

*Foreign Vice-President of the
Woman's American Baptist
Foreign Mission Society*

UNDER the auspices of the National Committee on Woman's Work, members of the boards of the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society and presidents, or their representatives, of the women's work of all the states of the Northern Baptist Convention met in joint session on May 21, 1948 at Milwaukee, Wis.

Mrs. W. E. Hart, Christian Friendliness Chairman of Wisconsin, assisted by a women's trio, opened the meeting with a devotional service. Reports were presented by the officers and chairmen of the Spiritual Life, Christian Citizenship and Young Adult Departments, and by the Missionary Education Department. A Fellowship of Prayer was launched calling for the formation of small prayer groups across our Convention. As the accomplishments and

emphases of the year were reviewed, we sensed with a new appreciation the part that the women play in the great missionary program of our denomination.

By invitation of the Milwaukee women the afternoon meeting was held in the lovely sanctuary of the United Church (Baptist and Disciples of Christ). Beginning with a challenging address by Dr. Reuben Nelson, the women were brought to a high moment of self-dedication climaxing in the closing worship service led by Dr. Margaret Applegarth. Beautiful organ and vocal music added greatly to the worshipful atmosphere. An impressive presentation by the state presidents of the Love Gifts from their respective states indicated that more than \$273,000 had been contributed by Baptist women during the year to this over-and-above gift. Following the service, the Milwaukee Association women were hostesses at a delightful tea.

On Saturday afternoon, May 29, the annual rally for all women attending the Convention was held at Convention Hall. Nearly 1000

women were present. The program theme, "The Miracle of Missions", was carried out in four sections. The Miracle of the Word, responsive scripture reading, was led by Mrs. C. E. Deems. The Miracle of the Gift, including the gifts of time, talent and treasure, by all Baptist women, was led by Mrs. L. B. Arey. During this section an offering amounting to \$500 was received as an initial contribution to the Love Gift for the new year. After special music by the Glee Club of the Baptist Missionary Training School of Chicago, the third section, led by Mrs. Leslie E. Swain, was presented, as the Miracle of the Work, portraying vividly the scope of our missionary activity at home and abroad. Women missionaries in attendance at the Convention were introduced, along with new appointees, and several guests from foreign lands. Four spoke briefly—Mary Katow, Nisei missionary at Gleiss Memorial Christian Center, Detroit; Mrs. Porfirio Garcia, of Monterrey, Mexico; Miss K. Chandravathy, a member of the faculty of Women's Christian College of Madras, South India; and Margaret Smith, daughter of missionary parents and a new appointee to Burma, the land of her birth. The last section, The Miracle of You, led by Mrs. Calvin Thompson who served as chairman of the Rally Committee, dealt with the responsibility of each individual Baptist woman in dedicating her gifts, her talents, her life to the service of Christ.

A Need You Might Supply

The Baptist Missionary Training School, 510 Wellington St., Chicago, Ill., needs the following issues of the Northern Baptist Convention Annual to complete its files—1921, 1935, 1943, 1944, 1945. The School will be grateful to anyone who would supply them.



My Garden of Children

Thoughts on a school day in a kindergarten which the missionary prefers to call by its more expressive name

By BETTY PANCAKE

SUMMER is in the air again as I write this and even though the temperature is high the eager skipping feet of little children, Vacation School bound, are coming to our threshold. I hear their joyous voices as I pause for a last look around the room before I go to meet them. The morning sun streams in the big east windows with their shelf of plants. The room has a pleasant orderly look with its waiting tables and chairs; its toys invitingly placed; its curtains blowing in the breeze. Sammie, as usual, is the first to come catapulting in. His face is shining and his hair plastered wetly to his head. I know in five minutes it will be in wild disorder as Sammie

rushes through the room wanting to do everything at once. I am troubled about Sammie as I notice his pipstem legs and hear his rattling cough. I must go this afternoon and see his mother about taking him to the clinic. That cough has hung on too long.

In they come. Some of them have the black hair and eyes and dark coloring that denote their Mexican heritage. Others, especially those of northern European background, are fair and only the idiom of their speech distinguishes them from other American children. Some of them have to be encouraged to enter into the activities of the day. They have been "going to school" such a short time and the world about them looks wide and strange. For many it is the first time they have been away from mother. Not so with Joyce. She demands, and often gets, the toy, the place at the table, the

playmate she particularly desires at the moment. Even in the short time she has been coming, however, Joyce has learned that a toy shared with someone else brings more joy than to carry the same toy off in a corner by herself. She has learned that only by taking turns can she have fun with the larger equipment. Yesterday she quite convulsed a visitor by lecturing solemnly to Estelle, who is nearly twice her size, on how to behave at school, stressing particularly that "we take turns and play together." Then she said, "Teacher, does God have to take turns, too?"

Elaine is quiet today and rather pale. I suspect she has been out too late the night before and has probably eaten too much rich food. She, too, needs clinical attention. Perhaps I can interest her mother in our next Mother's meeting when we plan to discuss nutrition for the growing child. So many of these children do not even know the taste of many of our common



Miss Betty Pancake and her South Chicago Neighborhood House Kindergarten

vegetables and fresh fruits. They live mostly on sandwiches and lunch meat. No wonder they are a prey to every disease that comes.

The day has gone by and three o'clock finds the kindergarten room

filled with silence. Childish voices ring in my ears as I note mementoes of them about the room. To see their eyes brighten and their lives bloom into something a little finer, a little lovelier, a little closer to

God, makes up and more for all the tiredness and the discouragements. Truly I have here a kindergarten, a veritable "garden of children," who are blossoming out as God intended they should.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

A Distinguished Visitor From South India

By HAZEL F. SHANK

MISS K. CHANDRAVATHY of Madras, South India, arrived in America in April to be the guest of the Woman's American Baptist Foreign Mission Society for a year, visiting among the churches of the Northern Baptist Convention. She is professor of the Telugu language department of the Woman's Christian College of high standard in Madras in whose establishment through a quarter of a century Northern Baptists have made valuable contribution.

This distinguished visitor was born in Kavali. Her family is a typical Telugu Christian family in the South India Mission. Her father is a retired teacher and Baptist pastor. She is an only daughter with six brothers. The eldest, Gladstone, was with the British and Foreign Bible Society for many years. Another brother, Isaiah, is Headmaster of the Baptist Mission Pre-Vocational School for Boys in Kurnool. Still another brother is an evangelist in the Canadian Baptist Mission. Two are teachers and the youngest, a clerk in Government service.

Miss Chandravathy completed her High School work at the Nellore Girls' High School, and received her B.A. in Philosophy at the Woman's Christian College

where she has been a valuable member of the staff since 1938. She is a member of the Board of Studies in Telugu in the University of Madras, and has recently been asked to share in the work of translating and of editing some valuable old Telugu manuscripts. She is the only Christian and the only woman among the scholars on the Board of Telugu Studies, all the others being Brahmin men. Her scholarship and her standards are recognized as being very high. She was the only woman on the Committee for Revision of the Telugu Bible.

The same scholarship and standards she takes to her Telugu teaching in college. Each student is an individual and whether Christian or Hindu, never leaves college

without being influenced by the Master Teacher through her.

In a nearby Telugu village, Miss Chandravathy directs the Telugu College students in a Christian health and welfare service. She is a leader in all the religious activities of the college. She is also active in the Vepery Baptist Church, Madras, and its Woman's Society. While her busy life does not permit her to accept officer's responsibility in the Telugu Baptist Woman's Convention, she often appears on the convention program. She also has been broadcaster in Telugu on Madras radio programs.

Though she is known as a scholar and lives on a college compound in a great city, she goes home to her father's village frequently where she is a much loved daughter of a greatly loved and respected pastor.

Miss Chandravathy is a great hearted, humble Christian who will endear herself to all.



Miss Koppole Chandravathy

Important Notice

In a letter from Tokyo, Mrs. Charles H. Sears writes that mail should *not* be addressed to missionaries at any A P O address in the list on pages 238-240 in April MISSIONS. When writing to a missionary with a designated A P O address, *be sure to communicate first* with Woman's Foreign Mission Board Headquarters, 152 Madison Ave., New York 16, N. Y.

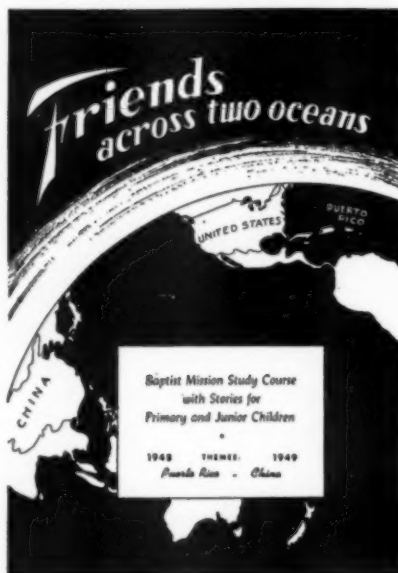
MISSIONARY • EDUCATION

Do You Know?

Interesting Tidbits About Our Caribbean Missions

Little items of human interest often are overlooked in a description of work or in a discussion of the problems and victories of various fields. Friends in the United States who have never visited the Caribbean Islands have found the following items most interesting tidbits.

- Worship services in which the pastors lead begin with these words: "This meeting is opened in the name of Jesus Christ."
- In Haiti harvest of the crops is the time of a great Christian festival. When sugar cane, cotton, and sisal have been harvested, the workers are paid. Then they are able to pay their debts, buy appropriate clothes for joining the church, and make a contribution to the church when they have been baptized and received into the Christian fellowship.
- In a number of churches in Haiti this year about 200 people were baptized at this harvest season. Besides this in some churches scores more have been baptized during the year.
- The majority of the churches in Puerto Rico are self-supporting. There is a committee of laymen and ministers which administers mission funds in Puerto Rico. Cuba has a Baptist Home Mission Society which has been carrying on a program of missions and church extension since 1920. This year they have in addition to the regular budget a special fund of \$4,000 which has been collected for expansion of this program.
- In Puerto Rico, Cuba, and Nicaragua, we now have seminaries for the students of each of these



Primary and Junior Mission Stories

countries. Students from Salvador have to go to Nicaragua. This step is important because it shows that we have brought our people up to Seminary grade for each land, that there are young people who have committed their lives to Christian service and who want to be educated, and finally that indigenous leadership is being prepared to carry on the work. Puerto Rico has



Bible Book of the Month

JUNE	JAMES
JULY	PSALMS
AUGUST	PSALMS
SEPTEMBER.....	I TIMOTHY
OCTOBER.....	II TIMOTHY

had an evangelical seminary for many years. Almost every one of the Baptist ministers in that island has had training in that seminary.

- In a great many buildings including homes, schools, and some churches, there is no glass in the windows in Puerto Rico. This is because of the danger from tornadoes.
- Cuba—almost 13 times the size of Puerto Rico—has approximately twice the population.
- In the Spanish-speaking countries many of the women do not wear hats in church, but in Haiti all of the women wear hats.

New Publications

Due to the printing strike in the East and the increased cost arising therefrom the price of *Baptist Crossroads* has had to be increased to 90¢. The book is well worth this money. The size is 8½ x 11. The cover in royal blue and red forms a map of our mission fields in Latin America. Scripture and hymns are given in English and Spanish. Prayers from various fields are strategically placed in relation to the text. Pictures of Baptist workers and Baptist fields catch the eye on every page. Be sure to get your copy of this newsy, forward-looking book on Baptist home missions outside of the United States.

The *Study and Worship Programs* based on *On Our Own Doorstep* and *Baptist Crossroads* will be available for 35¢. Those so desiring may use the Baptist material alone, but it is recommended that the Baptist material supplement the general study in order to receive the most from it.

Christian Voices in China edited by CHESTER S. MIAO is the interdenominational book recommended for Baptist study. Dr. Miao him-

self is a Baptist but is working in the China Christian Council. He is aware of all the program of Christian work throughout China. Cloth, \$2.00; paper, \$1.00.

Called to Cathay by FRANCIS W. GODDARD, M.D. is a biography which includes the whole spread of Baptist work in China. \$1.25.

Study and Worship Programs based on *Christian Voices in China* and Baptist material including *Called to Cathay* provide a study with reference to Baptist material for Baptist leaders, but sets the Baptist work in the total Christian program of China. 35¢.

Friends Across Two Oceans is the Baptist reading and study book for primary and junior children. As usual the stories are by Baptist missionaries about actual experiences of children in China and Puerto Rico. Price, 75¢.

In connection with the use of this book in worship, the picture sets, *The Bible Travels Today*, \$1.00, *Missionaries Help Boys and Girls*, 60¢, and *When Children Worship*, 60¢, are valuable visual materials.

Be sure to use the Baptist edition of *Discussion and Program Suggestions for Youth on World*

Evangelism by OLIVER DEW. CUMMINGS, in Senior High and Young People's studies of World Evangelism.

The new GUILD programs are ready: The Senior High programs are called *Meet East and West*; the Junior High programs are called *True Hearts Everywhere*. These are 35¢ each. A program for Guild House Parties is available now and can be used later in winter programs as well. This is called *Home Firesides*. Price, \$1.00. The devotional booklet to be used with this program is called *Thy Love the Flame*. Price, 20¢.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Youth Evangelism In South India

As we start a new year of denominational emphasis on evangelism B.Y.F.'ers here will be glad to know that they are not the only ones carrying out a program of evangelism, in youth fashion. When our Foreign Secretary, Dr. Howard, was in India recently he met one of the well-trained, able Indian leaders whose service among young people has resulted in a group calling themselves, "The Green Shirts of Jangaon," or a better descriptive title, "Youth Leagues." Dr. Howard reports:

"More than a hundred of them came to the rally I attended. It was something to watch these village-changing church builders—of both building and membership—report. There were five resolutions reported on. As the fifth boy spoke Mr. Jerome, their organizer who was chairman that night, leaned over and said to me, 'It is amazing. It takes courage to stand up before this group. But these young people have it. That boy, leader of his

village 'samaj,' was one of those who were beaten by the caste people after baptism.'" Mr. Jerome writes:

"The Youth Leagues are my hope for the future voluntary Baptist witness in our Telugu Mission. I wish this Youth Movement in Villages will spread all throughout our Mission area. Since I proved it in experience, I have the faith that it is of the Lord and that great things can be done in evangelism through such self-sacrificing and voluntary witnesses. I should like to get a letter from the youth (in America) to encourage the youth here, showing them the wider fellowship they have with the other youth of the world, especially the Baptist youth in U.S.A. . . . There is political unrest and riots all over and especially in our State. These are testing times for Christians. We need much of your prayers to keep us firm in our faith and even be willing to give our lives if the Lord so desires." Address Rev. K. P. Jerome, American Baptist Mission, Jangaon, M. S. R., Deccan, So. India.

Service

A little free folder bearing the title *Service One by One* gives information on some individual discipleship opportunities for service during the summer months. These opportunities cover Vacation Church Schools, Rural Work, Summer Camps, Christian Centers, City Work. Send to the Baptist Youth Fellowship general office, 1703 Chestnut Street, Philadelphia 3, Pa. for the leaflet.

A Goal Achieved

It was a goal undertaken in faith, the Baptist Youth Fellowship relief project for Europe and Asia—eight *Fellowship Carloads* of cereal and all the shoes we could gather together for *All of God's Children Need Shoes*. The last report is that \$37,500.00 made possible the shipping of ten carloads.

Typical of special activity associated with the shoe drive in two small churches, was a "shoe shine" party promoted by the young people of Burlington and Rio Grande Baptist churches of Salt



Shoe Shine Party, B.Y.F., Salt Lake City, Utah

Lake City, Utah. Even though the Burlington and Rio Grande churches are mission churches they have a real desire to help someone else and to take on their quota in the entire missionary program. This is especially interesting to note since these growing churches have purchased sites and are planning to erect new buildings just as soon as final arrangements are made. The parish of these churches evidently is the world.

But the vast task of meeting relief needs is not yet done. A tentative sum of \$300,000 is being suggested as part of the unified budget for our world mission program. Watch these pages in later issues for plans which the Baptist Youth Fellowship is making to undertake its full share in this new goal for relief. A new goal should mean a new achievement! Begin planning for it now.

The Baptist Youth Fellowship In Milwaukee

Dear Friends of the Fellowship,

The Northern Baptist Convention has just closed. The number of young people in attendance was thrilling. Present was the entire student body of the Baptist Missionary Training School of Chicago who thus brought youth representation from distant states. Young persons were elected to several of Boards and Councils, proving that the "Fellowship Idea" is taking hold on a denomination wide basis. The "pow-wows" after the evening sessions brought youth together to review the proceedings of the day and gave a perspective on the next day's doings.

A new and responsive recognition of what the Fellowship means came on Convention Youth Night when the Disciple Plan, youth concern in evangelism, stewardship, service, the Bible and life on the college campus, were interpreted in picture and in life. Scholarship awards were presented and the first four scholarship winners were especially recognized.

How proud we were of Carrie Dollar, our President, as she presided with graciousness and dignity. How lifted and humbled we all were as Roger Fredrickson presented his message, "Our Restoration of the Redemptive Fellowship". It was a glorious and prophetic evening as we saw in the years ahead these young people in the entire world program of our denomination.

At the youth banquet 380 people were present. The program was given to acquaintance and fellowship and a devotional message from our friend "Bob" Eads, student pastor in Pennsylvania. Five nationals from our foreign mission fields, four of them from Burma and one from the Philippine Islands were reminders of our world mission task and of one common fellowship.

Young people and others who attended the Convention will carry with them into the new year two reminders, the theme of the Baptist Youth Fellowship for the new year, "Ye Are My Witnesses" and the theme of the Convention, "—and I Work".

Very sincerely yours,
Elsie P. Kappen

Guild Program Booklets

Guild groups will find the attractive program booklets, shown on these pages, of great help to
(Continued on page 384)



Guild Study Books and Programs

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls,

We have been getting boxes and packages and bundles from you. The other day we got 36. Some-

times we get 15 or 25. How would you like to sit down beside a roomful of packages to open and sort? It is really fun. Sunday School

papers go in one pile, books in another, Christmas cards and mounted pictures in still another pile. Then the Vacation Bible

School supplies like pencils, paper, paste, scissors are placed in separate boxes for the vacation months (May and June). Our little 3½ year old David likes to pretend they are all going to be his. He cuts the strings on the packages, and gets out his little book to "list" each name and address from where it came. "*It is more blessed to give than to receive.*" Some of your teachers have told us how much enjoyment you got out of sharing.

Sometimes, however, a package gets lost but finally reaches us in poor condition and the name on the outside has come off. Therefore if you have never received a "thank you" (*salamat gid nga madamo*) from us, that may be the reason. We certainly do appreciate all of the effort and work you have put into the packages for the Kingdom Work in the Philippines.

You know, the boys and girls here are really thrilled when they get a mounted religious picture with a Bible verse, or whatever we give to them. They do not have much in the way of material things. And of course that little thing would not have particular importance if it was not a way of contact for Jesus to come into their life.

You might be interested in the various kinds of places children meet for Sunday School here. Under a mango tree in our front yard, children in our neighborhood stand and sing songs, and hear Bible stories on a Sunday afternoon. Some classes are held under palm trees on the seashore. Last week Mr. Bjork observed two being held in mountain homes, because churches destroyed during the war had not been rebuilt yet. One Sunday School is actually held on a street corner, to attract other children, then when they have their group gathered, they go inside a house. They don't sit down on chairs around a table like you

do but either sit or squat on the floor. They sing from memory, and it is very easy to get a boy or girl, man or woman to sing a solo even when unaccompanied on the piano. Wherever they meet, there is usually some disturbing competition nearby. It might be a cock fight or a mah jong game that would keep people from attending Sunday School. Or the rain might keep them away. You know, Filipinos are like Americans, in that they don't like to get wet. They don't have rubbers, umbrellas, and raincoats like you have to protect them.

We want to extend again our thank you and God bless you. Perhaps some time on our furlough we will have an opportunity to visit you in your churches and see what fine boys and girls you really are.

Yours through Christ,
Rev. and Mrs. Eugene A. Bjork

Thank You from Germany

Many of you boys and girls have helped to send C A R E packages to Germany or to fill a box with used clothing and shoes as well as bedding, towels and table linen. Here are several letters telling you



Thankful German Children

how much they appreciate your thoughtfulness!

Your Kind Friends Over the Great Sea,

The reason of this letter is to thank you for your parcel with which you have made also to us a great joy, just as to many others. How have we been happy with the beautiful suit and the pretty little shoes. How happy is our smallest boy about the rubber hare, and now he can bite on it and therefore his little teeth will come out soon. Also I may not forget the nourishing flakes which will be eaten with thankfulness and well-being. And each time we think of you, kind people, with thanks for God.

We all greet you with a hearty "God reward you."

Dear Friends,

The first two parcels came two days ago and I ask you to say thanks to the other donors. I could make so much joy with them and I am sorry that these good donors could not see it themselves. Two families I could make especially happy. The one family belongs to a doctor for children who is also a refugee as we sisters are and had to leave everything back. Now to the three children a fourth one was born and the mother was entirely without consolation. And now the joy that she was helped so beautifully. The remaining things were given to the major part to a family with three boys and the smallest nine months old and the two others go to school and have a long way to march with not sufficient clothing for the winter. The father will write a thank letter himself. Something remained for our children in our children's institution where we have up to one hundred consumption cases from 3-14 years old children. The children have painted the little pictures on the letter paper and the second picture is a group of children of our sick little



Blind Christian boys of Ongole, S. India playing drums and singing

ones. One of us sisters is with them. That is how we sisters dress.

Kind greetings and yours thankfully,

Dear Aunt,

We are three boys, Harald, our sunshine, is nine months old. Hartmut is 8 and I am 10, and I want to say many thanks for the present given to Harald. Dearest greetings.

Yours,

Teobert Kuss

Mosbach the 16th January.

Sunday Afternoon

These two boys came to meet us as we were walking to one village on a Sunday afternoon. All of a sudden they stopped, ran back and quickly built a fire! Then, while we waited, they held the drums over the fire to tune them! Soon they came on beating and singing with the wildest exuberance! The villagers say that they go everywhere singing Christian hymns and witnessing to their faith. This picture was taken during the church service; they sat in the front row under the large tree in the middle of the community; I was seated on a chair facing them. They presented such

a touching scene. I was moved with love for them.—*Miriam Corey*

Greetings From India

On November 11, 1947 Miriam Corey who had been our secretary of Missionary Education for children in Nevada sailed on the Queen Mary for India. In the following letter she tells of her first impressions:

Dear Friends:

It has been three months now since I arrived in Ongole. There are five new missionaries studying the Telugu language here in Ongole now. But each of us is able to get two hours a day of individual study with the munshi (Teacher). Since he is the best in the South India Mission, it won't be his fault if I fail! Ah me . . . and some people learn six or eight new languages!

Since Ghandi's death we have felt a difference in people's attitudes toward each other and their country. Of course south India has always been more quiet than the north. We read in the newspapers of the struggle against communalism; that is against caste hatred, race and religious prejudices. Just

how long Ghandi's influence will be felt can not be surmised. Yet it can be emphasized that he is worshipped as a God by more people than the munshi cares to acknowledge. (The munshi is a Brahman, and of course still believes in untouchability in the case of outcastes.) None-the-less it should be said that the impossible has been accomplished by Ghandi in India, in the recognition of the worth of the out-caste, the Sikh, the Muslim, not to mention the country's liberation from foreign domination.

Ghandi's love for the outcastes must have been prompted by the work of the Christian missionaries. It was here in Ongole that John E. Clough had to make the choice; for if he baptized the out-castes the caste people would go away. Yet they have come back, and some of the Caste Christians are great leaders among their own groups.

Recently I went with Miss Helen Bailey to one Hindu village. They had invited the Christians to come because a few were related to Christians in another village. The whole pallam was turned upside down and scrubbed. A pavilion had been built with colored streamers to serve as church, and even the Brahman 'mayor' was seated there to welcome us. During the church meeting, some eight men stood up and read scriptures taught them by a neighboring pastor in their adult literacy course. During the whole two hour meeting one farmer youth stood motionless with a large heavy implement on his shoulder never taking his eyes off the speaker. The missionaries join in saying: "The villages are 'truly white unto harvesting. But the laborers are so few!' " In so many unsuspected places the word of the Lord has taken root even without any apparent leadership.

More love to Him and to you,
Miriam Corey

✠ THEY SERVED THEIR DAY AND GENERATION ✠

Philip Curtis

Rev. Philip Curtis, a graduate of the University of British Columbia and of Gordon College of Theology, with his M.A. from Kennedy School of Missions and further study toward his doctorate, served in India for 19 years. "He was such a loving man," was the Telugus' description of him. He and Mrs. Curtis were appointed missionaries of American Baptist Foreign Mission Society April 10, 1928, and served in the Vinukonda and Donakonda Fields. Furlough in 1945, after a term of 9 years, found Mr. Curtis in real

need of rest. In the spring of 1947, he and Mrs. Curtis decided that he should return to India to meet urgent needs while she remained some months longer in America with their four children. Mr. Curtis became ill in August. As Mrs. Curtis was preparing to fly to India to join him, she was notified of his death on September 24, 1947. Missionary Herbert C. Jackson writes of him: "Philip Curtis was unique among our missionaries. He would listen for hours to the woes of individuals and churches alike. His sympathetic consideration worked miracles of healing, and changed discouragement and pessi-

mism into courage and optimism. His kindness was contagious. His unselfish, benevolent spirit was a leavening influence, dissipating contention and strife. He loved the people, and that love magnified Christ more than words or works. His loving-kindness, patience, and gentleness were grounded in a deep, warm, evangelistic faith. The people wept when he went on furlough; they prayed constantly for his return to them; their joy knew no bounds when they learned he was coming back. His influence and the example of the life he lived will abide in our midst."

Frank A. Smith

Rev. Frank A. Smith, D.D., for many years a leader in Baptist home missions, died at his home in Elizabeth, N. J., on March 26, 1948. Funeral services were held on Easter Sunday in the Central Baptist Church in Elizabeth, where he had been a member of many years, and where he had been pastor for 12 years from 1912 to 1924. Rev. V. G. Higgs, pastor of the Central Baptist Church, Elizabeth, and Rev. Dr. Alberg Fordanier of the First Baptist, Rosello, N. J., conducted the services. Dr. Smith was Secretary of Missions of The American Baptist Home Mission Society from 1924 until his retirement in 1936. For the last six years of his service with the Society he was also Secretary of Education in the United States. Prior to his secretarial service he had been a member of the Home Mission Society's Board of Managers from 1918 to 1924. Dr. Smith was born in Lynn, Mass., June 25, 1866. He was baptized in the Emmanuel Baptist Church, Brooklyn, N. Y. He received his A.B. degree from Brown University in 1889, and from the same institution he received the honorary D.D. degree in 1917. He was graduated from Crozer Seminary in 1892 and was ordained the same year. His first pastorate was at First Baptist, Somerville, N. J., where he served from 1892 to 1902. He was pastor of the Haddonfield, N. J., church from 1902-1912, and from there he went to be pastor at Elizabeth. He is survived by his wife.

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John B. Wakem

John B. Wakem was born on Mount Lebanon, Syria, July 1, 1878, and died at his home in Twin Falls, Idaho, March 3, 1948. He came to the United States at the age of eight as an orphan and worked in the coal mines of Pennsylvania and on the tobacco plantations of Kentucky until he decided to secure an education and to enter the Christian ministry. After finishing his preparation at the Southern Baptist Theological Seminary in Louisville, Ky., he became pastor of the Baptist Church at Bostwick Corners, Ohio, where he met Linnie E. Whipple to whom he was married for 43 years until her death. He served rural churches mainly in Idaho until 1925 when he became a colporteur-missionary of the American Baptist Publication Society and of the American Baptist Home Mission Society, serving until his retirement in 1941. In 1947 he celebrated his 50th anniversary in the ministry. He is survived by three daughters and one son.

Harriet Mason Stevens

Mrs. Harriet C. (Mason) Stevens, widow of Rev. Edward O. Stevens, D.D., for many years a missionary to Burma, died on February 14, 1948 at the home of her daughter, Mrs. George P. Phenix, at Hampton, Va. She was 106 years old, having been born November 24, 1841, in Tavoy, Burma, daughter of Rev. Francis Mason, D.D., missionary to the Karens, and Helen Maria (Griggs) Mason. Mrs. Mason died in Tavoy when Harriet was five years of age. Soon thereafter, little Harriet came to America, was baptized at the age of 14 in Newton Centre, Mass., and attended the Female Seminary at Lewisburg, Pa. (Now Bucknell University) of which she had long been the oldest living alumna. In 1865 she was married to Edward O. Stevens, upon his graduation from Newton Theological Institution, and went with him to Burma. He died in 1910. For 46 years she was a missionary to the Burmans. During the many years since her retirement in 1910 she has been active in missionary endeavor. Her notable contribution to the cause

was her tireless labor, at the request of missionaries in the field, in translating the Notes on the Psalms from the Annotated Bible, for the Burmese Bible. Upon completing this undertaking in 1914, she was urged to continue her translating by adding the

References to the Psalms and Proverbs, which she completed the following year. Her contribution was so valuable that she was asked to begin at Genesis and translate the Ref-

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erences in the entire Old Testament. She began the responsible task in 1915 at the age of 74, and the work was completed in January 1919. During the latter years of her life, Mrs. Stevens made her home with her widowed daughter Mrs. Phenix at Hampton Institute, Va., retaining her faculties and mental and physical activity to the advanced age of 106. She is survived by two daughters, Mrs. George P. Phenix and Mrs. A. E. Murphy, and two sons, Edward F. Stevens and William O. Stevens.

Mrs. Lemuel Call Barnes

Mrs. Lemuel Call Barnes died February 5, 1948 in the Baptist Home for the Aged in New York City. She was the widow of the distinguished Home Mission Secretary, Lemuel Call Barnes who died in 1938. She will be remembered for the Christian friendliness with which her whole life was embodied. Mrs. Barnes had a deep con-

viction that the paramount need of the foreign speaking people in the United States was a working knowledge of the language of their adopted country. This conviction impelled her to organize the Fireside League in 1912. Subsequently this enterprise became the Neighbor's League of America, having as its specific object the teaching of English to foreign born women. This League was nationally known and sponsored independently. In 1924 it became the Christian Americanization Department of the Woman's American Baptist Home Mission Society and, in 1936, the Department of Christian Friendliness.



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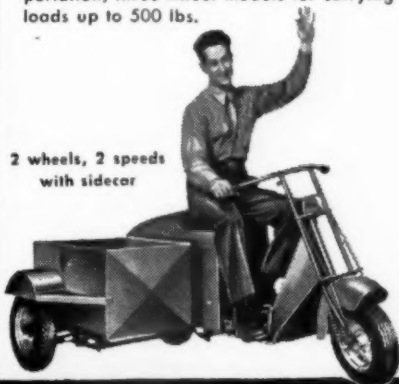
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Baptist Youth Fellowship (Continued from page 378)

their program committees in planning interesting meetings using the basic mission books on which the booklets are based. These program booklets are thirty-five cents each.

True Hearts Everywhere (Ann Judson), by Mrs. Robert Ford, World Service Secretary for New Jersey. This booklet requires the course, *A New China* and the book *Puerto Rican Puzzles*.

Meet East and West (Sally Peck), by Mrs. Carol Schaefer, recently a missionary in West China and Miss Alice W. S. Brimson, for a number of years executive secretary of the Woman's American Baptist Home Mission Society. For use with these programs the books *Rising Through the Dust* and *Forty-Eight Plus!* are required.

Two study guides *Study and Worship Programs*, one each on the home and foreign themes, have been prepared and will be used by Alma Noble Chapters. They will refer to the home mission books *On Our Own Doorstep* and *Baptist Crossroads*. The foreign study is based on *Christian Voices in China* and *Called to Cathay*.

Baptist Youth Fellowship National Council

The National Council of the Fellowship is a delegated body composed of representatives elected in the state areas. Among its functions are: *legislative*—plenary and

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business sessions, reviewing recommendations of responsible committees and determining policies; *creative*—workshop and committees to refine and initiate new plans and projects; *training*—information and preparation for the special tasks of the Council members. The Council convenes at Green Lake, Wisconsin, June 25-28 under the leadership of the president, Carrie Dollar, with Cay Hermann, Chairman of the Committee on the Council program. At this session also the necessary changes in the constitution will be made, to provide for the inclusion of the Student Commission.

Caught by the Camera

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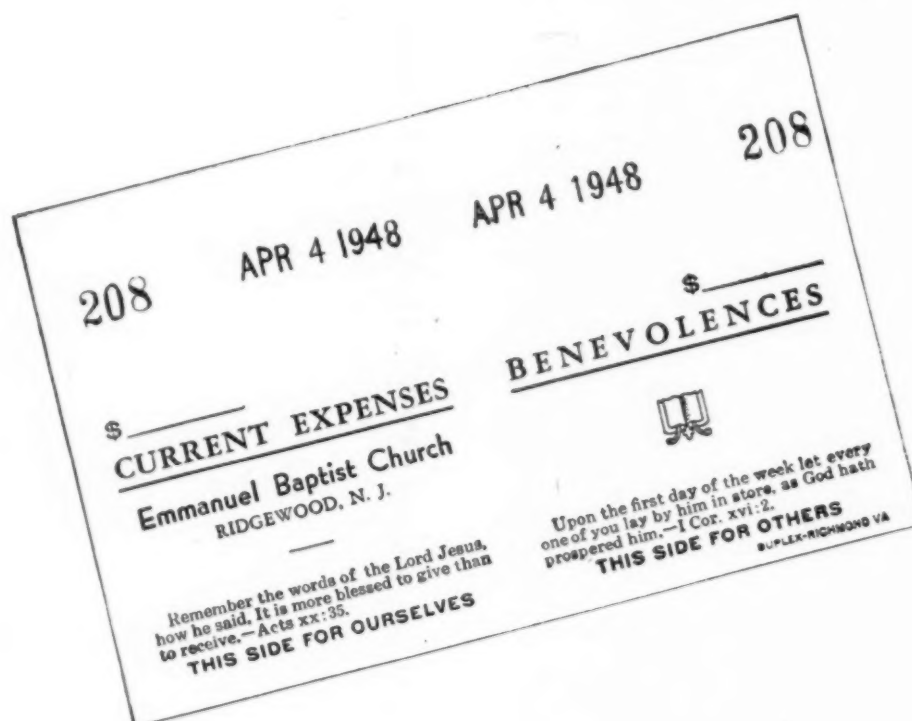
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